

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA

HOME DEPARTMENT.

No. CCCXIV.

HOME DEPARTMENT SERIAL No. 14.

REPORT

ON

LICATIONS ISSUED AND REGISTERED

IN THE

VERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1893.



Published by Authority.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1894.

CONTENTS.

PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1893.

MADRAS.

Extract from the Proceedings of the Government of Madras in the Educational Department, Nos. 142—143 (Educational), dated the 6th March 1894.

READ the following paper :—

From the Honourable Mr. A. MONRO, M.A., B.C.L., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. B.B. 153, dated Madras, 2nd March 1894.

I have the honour to submit the report of the Registrar of Books on the publications registered during the year 1893 under Act XXV of 1867.

2. The number of works registered during the year under review was 806, of which 642 were books and 164 periodicals, the corresponding figures for the year preceding being 982, 799, and 183. Of the registered publications, 596, or nearly 74 per cent., were original productions, 143 republications and 67 translations. The position of registered publications in 1893 was in every respect very nearly the same as that held by them in 1891, as will be seen from the following comparative statements for the past five years :—

YEARS.	Books and pamphlets.	Periodicals.	TOTAL.
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784
1892	799	183	982
1893	642	164	806

YEARS.	Original works.	Republications.	Translations.	TOTAL.
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784
1892	695	206	81	982
1893	596	143	67	806

3. The number of publications, of which the copyright was registered during the year 1893, was 231 against 272 in 1892. It is gratifying to note that while the decrease of about 18 per cent. in the total number of registered works was followed by a corresponding fall in the number copyrighted, the number of educational works stood at almost the same figure as in 1892, *viz.*, 182 against 181. Classified according to languages, the largest number of registered publications was, as usual, under Tamil, English came next, followed by Telugu, Sanscrit, Malayalam, and Canarese. The subjoined statement furnishes full particulars for the past five years :—

YEARS.	English.	Sanscrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.	English-Tamil.
1	2	3	4	5	6	7	8	9	10	11	12
1889	263	95	3	9	413	211	74	72	68	1	14
1890	219	43	6	3	316	153	49	62	16	...	11
1891	240	35	2	3	200	120	42	34	16	...	18
1892	242	66	1	1	253	199	31	26	4	...	14
1893	157	60	1	...	208	177	33	32	9	..	9

Years.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanscrit-English.	Sanscrit-Tamil.	Sanscrit-Telugu.	Sanscrit-Malayalam.	Sanscrit-Canarese.	Others.
	13	14	15	16	17	18	19	20	21	22
1889	12	6	4	4	...	28	64	1	8	26
1890	5	1	1	...	2	28	45	3	4	36
1891	6	1	2	1	8	23	21	1	1	11
1892	9	...	1	4	...	34	43	8	2	14
1893	15	...	2	...	7	29	22	2	1	12

4. The following statement shows the classification of publications according to subject during the years 1892 and 1893 :—

Subject.	1892.	1893.
Art	10	7
Biography	7	12
Drama	22	20
Fiction	24	19
History	20	14
Language	87	86
Law	48	31
Medicine	13	13
Miscellaneous	158	186
Poetry	163	87
Philosophy	4	...
Politics	1	7
Religion	362	280
Science, Mathematical and Mechanical	26	16
Do., Natural	36	26
Travels and Voyages	1	2
Total	982	806

Religion takes the foremost place, as usual, in respect of the number of publication Works on fiction show a slight decrease. Most of the works under this head are translatio and adaptations of English books. Under art, the gradual growth of illustrated works fo girls' schools, home education classes and young children is noticeable. Works on philo sophy and travel continue to be as few as ever. The increase under biography is noteworth as indicating the gradual growth of a tendency in Native authors to recognise its value Under history, Dr. Oppert's work on the "Original Inhabitants of Bharata Varsa or India" may be noted. The number of published works under language continues to be almost th same as in the preceding year, and includes some very important and useful works in Sanscr and Tamil. The following are works of importance :—

(1) The Vaijayanti of Yadavaprakasa Sanscrit lexicon with a Sanscrit-Englis vocabulary, edited by Dr. Oppert.

(2) The grammar of Sakatayana, Volume I, edited by Dr. Oppert.

(3) Tolkappiam Solladikaram, with commentary.

(4) The Indian Penal Code, with amendments, notes, etc., by R. A. Nelson, Esq.

(5) A Treatise on the diseases, lameness, and accidents to which the horse is liable, b Veterinary Major W. S. Adams.

(6) Rama Rajiyamu in Telugu, edited by Dr. Oppert.

(7) Memorandum on the Progress of the Madras Presidency during the last fort years of British administration, by Dewan Bahadur Srinivasa Raghavaiyangar C.I.E.

(8) Geometrical exercises in paper-folding, by T. Sundara Rao.

Enclosures.

From M. R. Ry. Rao Bahadur V. Krishnama Chariar, Registrar of Books, to the Acting Direct of Public Instruction,—No. 17, dated Madras, 14th February 1894.

I have the honour to forward, for submission to Government, the usual report, toget with the prescribed statements, on the publications registered in the Madras Presidency un Act XXV of 1867 during the calendar year 1893.

2. The total number of publications received and catalogued during the year stands at a lower figure than that reached in 1892, which exceeded by so many as 176 works. Nothing has happened, so far as I am aware, to affect persistently the literary or publishing activity of the Presidency, and therefore the decrease may be regarded as only temporary, caused partly by a sudden drop, during the latter half of the year, in the number of serial publications of ancient works newly edited with vernacular comment or paraphrase in monthly parts, as well as in the number of annotated text-books of the University and periodicals due for the last quarter,—all owing perhaps to the fall in the exchange value of the rupee and the consequent rise in the cost of imported paper and printing and binding materials, and partly by the effect of an adverse season on the limited resources and working power of native printers, and also to some extent by the strict enforcement of section 9 of Act X of 1890, according to which all reprints of original works without any changes have been exempted from registration, and have therefore been rigorously excluded from the quarterly catalogues.

3. The number of works actually registered during the year of report was 806, which may be divided into two great groups and compared with the corresponding figure for the preceding year, thus,—

	1893.	1892.
Books and pamphlets	642	799
Periodicals	164	183
TOTAL	806	982

4. The following is a re-classification of the registered publications with reference to languages under three other heads :—

DESCRIPTION OF WORKS.	Books published in English and other (European) languages.	Books published in the Vernacular languages spoken in the Province.	Books published in the Indian *classical languages*	Books published in more than one language.	TOTAL.
Original works	166	322	27	81	596
Republications	20	79	34	10	143
Translations	1	59	...	7	67
TOTAL	187	460	61	98	806

The first group includes all magazines and other periodical publications as well as 32 of *new* or improved editions of recent original works. The number of bi-lingual and tri-lingual works involving especially Tamil and Telugu matter, which used to be steadily progressive, having gone back this year for reasons already stated, it is best to say very little just now as to how soon the rate of production at the native presses will become more regular and certain to recover the ground lost during the latter half of the period of report.

5. The details of each language and its combinations with one or more of the other languages spoken in this part of India exhibited according to the subject-matter of the publications, being given in the several statements appended to this report, I shall now proceed to notice briefly such works as are of any importance in each subject.

Art.—The only works in English under this head are a "Free-hand Drawing Book" containing a graduated series of over 150 figures for the use of art schools, and a lecture on the church organ and harmonium, their preservation and treatment, with explanations of technical terms employed and hints for the accompaniment of a verse or hymn, the object of the lecture being to awaken an intelligent interest in such musical instruments as are used by church organists and the clergy. There are two Tamil books on gymnastics and drill and dumb-bell exercises intended for schools, and a manual of forestry in Tamil in two parts designed to teach the principles of forestry to the officials and watchmen of the Forest Department, and zemindars and other owners of forest estates in Southern India. There appears also in this group another rare publication of antiquarian interest not printed heretofore, *viz.*, a small Sanscrit book in verse on the art of building, with a Malayalam version of each stanza. In connection with the subject of art, I may refer to what is called book-illustration, concerning which many are interested as a means of bettering the general character of the current literature of the country, and children's books in particular. The gradual growth of illustrated books indicates the desire of authors, publishers, and printers to introduce wood-cuts or lithographic sketches at intervals, and is an important feature of the publications of recent years not perhaps noticed by the casual observer. Though what is being done in the direction of book-illustration is not remarkable for any startling reform, yet the beginning made goes to show an appreciation of the fact that pictorial illustrations are a kind of translation of mere

verbal descriptions of the author. It is not uncommon to hear printers say that they must live and do the work which will immediately buy their daily bread, but there is a great and unlimited field in India for artists if they can put themselves into an alliance with authors. This relation between art and literature, if fairly established, is sure to prove a new means of expression helpful to both, and useful to the cause of sense education which has been sadly neglected, but which is absolutely necessary in the opinion of all thoughtful educationists who think that much more reality must be constantly aimed at in the teaching in our public schools or home education work than has been done as yet, in order to educate the eye and other senses and to train the faculty of observation.

Biography.—Of the biographical works, the value of which is not yet adequately recognised by native authors, the vernacular works worthy of mention are an enlarged edition of the biographies of Telugu poets, and a brief but an appreciative and abundantly illustrated account rendered into Telugu from the Christian Literature Society's English edition of the "Life of the Queen-Empress and of her Family," with traits of character and lessons from her life, and a sketch of the progress made in India during Her Majesty's reign; and the instructive biography of General Garfield in Telugu. Of the English biographies, the accounts of Luther and William Carey, and "Some noted Indians of Modern Times," being a collection of twenty-five biographical sketches of Hindu statesmen, religious and social reformers, philanthropists, educationists, lawyers, journalists and heroes of industry, are important publications supplying model lines for imitation by the rising generation.

Drama.—Under the head of dramatic literature, fewer works are recorded this year than in the past, and the following seem to be prominent among the new publications:—An illustrated work on the influence of chaste and good women, got up in Tamil by a literary society in Bangalore; an entertaining Mahratta publication on the boyhood of Krishna; and also two Malayalam plays based on no puranic legends like the usual run of native dramas. The first of these is a tragedy in Malayalam written in prose and verse and based on the story of a Brahmin in a choultry or wayside inn who was dismissed on a charge of immoral conduct with a lady of the king's palace in accordance with the suggestion of the commander of the army, who was the king's brother, but against whom the choultry Brahmin bore a grudge. The plot describes how a rumour was set afloat that the General carried on an illicit intercourse with the queen, how the king was poisoned and how the innocent queen was suspected of the foul deed; and the whole terminates with the sad end of all the characters when the truth was out at last. The other is a comic piece entitled "The Clod of Earth," based on the fictitious alliance of a clod of earth with his friendly leaf of the banyan tree, and how the two travelled on a pilgrimage to Benares on the distinct promise that the former would protect the latter from the fury of the wind, and that the latter would shelter the former from rain. A heavy storm, however, overtakes them, ending with the complete destruction of the clod of earth and the transport of the leaf by the wind to a distant region. The object of the whole seems to be an indirect attack against numerous dramatic authors and novel writers who have recently sprung up in Malabar. The other Malayalam plays are based on the puranas and written after Sanscrit models; and a Tamil translation of Shakespeare's "Midsummer Nights' Dream" also appears in this group, side by side with a Telugu translation of an allegorical and philosophical play in Sanscrit called the *Prabodha Chandrodaya*, or "The rise of the Moon of True Intelligence or Knowledge," abounding in moral and religious truths.

Fiction.—One of the English works under this head is "A Tale of Monte Carlo," a novelette intended for railway travellers and other readers, in which scene follows scene quickly, and the whole ends with the reflection that man, forgetting that death and sorrow are absolutely certain, counts upon the uncertain and accepts the problematical without hesitation. The other is Mr. Russell's collection of some ten of the current fables and stories told by an Indian mother and serving as representative of a very large class of oriental fiction amusing and instructive to English-speaking children as well as to Indian children. The prominent Vernacular books are "The Picture Stories of Noble Women" in Tamil, "Choice Stories and Pictures" in Telugu, the Tamil translation of the "Merchant of Venice" from Lamb's Tales from Shakespeare, a Malayalam translation of Shakespeare's "Winter's Tale," and an adaptation in the same language of the "Comedy of Errors," "Kadhá Ratnavali," a collection of tales in Tamil and Telugu rendered from the Arabian Nights and several other sources; Rao Bahadur Ananda Charlu's new series of Indian Legends under the title of "Chamatkára Taraugini," the story of Chandrahasa and a novelette by another pleader in the Northern Circars, both in Telugu.

History.—There are a few school-books as usual under this head, but the attention of the reader is arrested by some important works, of which the most interesting is Dr. Gustav Oppert's

monumental work on the "Original inhabitants of Bharatavarsa, or India," treating of Indian theogeny in support of philological evidence respecting the non-Aryan Goundas and Dravidians; a Gazetteer in Canarese of the Karnataka districts and the Southern Mahratta States in the Bombay Presidency; a brief account of "India in vedic Times" or the Aryan period, and the advent of the Aryans in India more than 3,000 years ago, and of the aborigines whom they sought to conquer; a tract on the eastern hill tribes of the Salem district; an account of the "Maravars and Kallars," or the non-Aryan heroes and armed band of thieves of the South Tamil country; a revised and enlarged edition of a pamphlet entitled "The Slaves of the soil in Southern India" on the emancipation of the Pariah, the question of the day in this part of the country.

Language.—This branch of the year's publications, besides maintaining the usual rate of production, has more important and interesting work to show than in the previous year. The best works under this head are the first printed edition of the *Vaijayanti* of Yádava Prakása, a celebrated lexicon with a Sanscrit-English vocabulary by Dr. G. Oppert, and of *Sakatayana's* Grammar, Volume I, containing the ancient text with a lucid commentary of Abhaya Chandra Súri. These are the first of a series of ancient texts in Sanscrit found heretofore but in manuscript and edited for the Madras Sanscrit and Vernacular Text Society. The ancient grammar of the Tamil language called *Tolkappiam* with commentary is another important publication, of which the part now published treats of Tamil words. It is from this work that the Nanúl used generally in the Tamil country is said to have been deduced. The other works worthy of mention are a Sanscrit-Telugu Dictionary to facilitate the study of the Aryan and Dravidian sacred books and poetical works and as a help to students, popular Canarese proverbs with English equivalents, a manual of Sanscrit and Canarese roots, Mr. Arden's Tamil Reader, Volume II, containing the Panchatantra with notes and an English translation, and a companion reader for the use of European students, Mr David Joseph's comprehensive *Tamil Grammar* in prose and another "abridgment" of Tamil Grammar simplified with questions and answers and exercises for the use of schools, besides two small booklets on "Figures of Speech and Grammatical Idioms" in English. The other English works in this collection are annotated editions of the University Text-books and numerous keys or catch-penny publications generally written by adventurers having no other walk of life, but what encourage cramming and destroy the spirit of self-help in the student. To check this tendency to cramming in high-class schools, a practicable method of prose-writing and paraphrase on a new plan has been published this year under the title of "English Synthesis" by the Revd. J. H. Walton.

Law.—Legal periodicals, translations of Acts with notes and a collection of decisions of High Courts constitute the bulk of the publications registered under this head and call for no remarks. The following, however, are worth mentioning: Mr. R. A. Nelson's notes on the Indian Penal Code with introductory remarks on almost every chapter dealing especially with the general exceptions on the subject of insanity and homicide and principles of criminal law which underlie the exceptions, and an exhaustive list of decided cases and an analysis of the important Sections of the Code; "Notes to the study of Medical Jurisprudence" for non-medical students by Surgeon-Captain F. J. Crawford; "Decisions of the highest tribunals on the Hindu law" of adoption, alienation, debt-liability of ancestral estate, maintenance and Survivorship, edited by Mr. C. Ramachandra Aiyer, C. S.; and the Sanscrit "Manu Dharma Sástra" published with a Telugu comment under the patronage of the Maharajah of Vizianagram, besides a tiny pocket-book on the Hindu Law of Inheritance for ready reference and for the use of Tamil readers.

Medicine.—There is the usual number of medical works this year also, of which "A treatise on the diseases, lameness, and accidents to which the horse is liable," by Veterinary Surgeon W. S. Adams, is the only noteworthy work in English. The Hindu and Unani systems are represented by a Tamil work on medicines for improving one's blood, and another on honey and other articles fit to be mixed with medicine to make it agreeable, a Telugu work on remedies for venereal diseases, and another in Sanscrit on the treatment of diseases generally, printed in the Malayalam character. There is also a Tamil prose work on "The Secret of Medical Science as tested by experience." A new work on midwifery in Malayalam by a native medical practitioner is based on English and Sanscrit works on the obstetric art and on his own practical experience. There are also in this group two tracts in Telugu on the value of pure water and the supposed and real causes of disease in simple Telugu, a Tamil translation of Dr. King's handbook of directions and caution to those who are ignorant of hygienic principles bearing on village sanitation and conservancy arrangements in municipalities, and an improved Canarese translation of the guide to the Mattei remedies.

issued under the patronage of the Venkatagiri Chief. A series of Telugu classic poems has been commenced, of which the old poem *Rukmani Parinayamu* on the marriage of Rukmani and Krishna by Timma Kavi forms the first number, side by side with a serial publication called the Amudrita Grandha Chintámani reprinting rare Telugu poems, the Itihása Manjari and Vidyá Vinodini, two similar serial publications in Tamil, and the standard poems named the Kasi Khandam and Peria Puranam with Tamil commentary. Of the productions of the new generation of poets, the following may be mentioned:—Bilvesvarijyamu inculcating the elements of Sankhya philosophy, Stri Nitichandrika containing epigrammatic stanzas intended to convey instruction on moral subjects, together with verses in praise of His Royal Highness the Prince of Wales and the Royal Jubilee of the Queen-Empress with their portraits, a metrical version of Parnell's Hermit in Sanscrit, a Malayalam poem on the sad story of the truthful king Harishchandra, *Amarúka Satakam*, a love poem ascribed to Sankarachariar with a Malayalam translation and a brief introduction and notes by Kerala Varma Koil Tamburan of Travancore, and, lastly, the *Hindustani* poetical selections, one entitled "Muandus-al-Hami" describing the past and present condition of the Muhammadans and giving them advice and instruction to ensure their progress, and the other "Gulzari Ibrahim" being ethical selections from Arabic, Persian and Hindustani poets.

Politics.—Good books on political subjects are generally scarce in this part of India. During the year of report, however, public attention was arrested by a few noteworthy works, the most important of which is the "Memorandum on the Progress of the Madras Presidency during the last forty years of British Administration," by Dewan Bahadur Srinivasa Raghavaiyangar, C.I.E., containing a full and useful review of the work of each department of Government, with maps and statistics and of the improvements effected already or still required in the material condition of the people, with several suggestions affording food for serious thought. The election of Mr. Dadabhai Naoraji as the first Indian Member of the Imperial Parliament, the resolution of Mr. H. Paul regarding simultaneous examinations for the Civil Service both in India and England, and the agitation respecting the improvement of the condition of the Madras Pariah which often find expression in public journals resulted in the production of a few pamphlets of a controversial character or something more permanent than newspaper articles. Another work particularly interesting to the chiefs and people of Malabar and useful to the future historian is a collection of treaties and engagements and other papers of importance relating to the earliest settlement of the English on the Malabar coast, and forms the third volume of the complete texts of such documents commenced in 1881, the glossary annexed being a valuable guide to the reader going through the intricacies of the Portuguese and English spelling of Indian names and terms.

Philosophy and Religion.—Philosophy in the European sense in almost unknown, and is [illegible] berefore, the [illegible] of the total [illegible]

Hindu	228
Muhammadan	9
Christian	37
Brahmo and Theosophic	6
TOTAL	280

Under Hinduism, the publication of vedic works, such as the Krishna Yajus Samhita with Padavibhága, published in parts, the puranic legends like those on the sacred waters of the Cauvery and Pennar, and ritualistic works and other Sanscrit treatises and tracts bearing on Hindu religious philosophy propounded by Ramanuja Chariar and Sankara Chariar on the advaita system and other Hindu doctrines of the human soul and the divine spirit, still continues in large numbers and indicates the literary activity of the orthodox Hindu. As I observed last year, the desire to study and to make the best use of the *Bhagavatgita*, which has the ring of the best philosophy of the Hindu school, is growing as proved by the issues of a serial publication called "*Bhágavatgita*," "*Bháshyartha Chandrika*" and other editions of this "Sacred Lay" approached from different standpoints; and one of them, in the form of a series of lectures in English under the title of *Some thoughts on Bhagavatgita*, shows that the Hindu revivalists of the conservative class are bestowing some attention on this philosophic work and the commentaries thereon as containing the highest ideas of the Hindu religion and morality. The *Ándhra Sarilaka*, Part II, is a vedantic work with Telugu comment on polemical divinity or theological criticism, and is a continuation of the work begun in the year 1891. The

Véda Védanta Nirnaya in Sanscrit prose is also a new tract of this class printed in the Devanagiri character. The *Sútra Dipika* which throws light on the Brahma Sutra of Véda Vyása from the standpoint of the Madhva school, *Nyása Dasaka* containing the hitherto unpublished text of the Vaishnava plan of salvation, stated concisely but clearly by Védánta Désika with a Tamil introduction and paraphrase, Jivakárunya Olukkam or tracts in Tamil prose against the cruel destruction of animals for man's food and in favour of kindness to animals when they are hungry, Áchárakovai by one of the Madura Sangam poets on various rules of conduct for man, published with a paraphrase of each stanza, are also worthy of notice. *Visva Brahama Puránam* represents in serial parts the creed of the goldsmiths and other artisans of this part of the country. The new additions of the Sanscrit and Telugu Mahá Bhárata, Rámáyana and Sri Bhágavata have advanced by several parts, while a prose version in Telugu of Valmiki's Rámáyana has been completed in three volumes. *Sanmanoranjini* is a new serial edition of the Rámáyana started in Sanscrit with Tamil and Telugu paraphrase and abstract of each stanza, and is steadily advancing through the Bálakánda, while Kérala Vilásam is a Sanscrit poem on the greatness of the Kérala or Parasuráma's land by Vikrama Rajah in Devanagiri. As a class-book for the higher forms of Hindu schools may be mentioned the Introductory Text-book of *Hindu Theology and Ethics* in English and Sanscrit, which is intended also for the use of the general reader in other parts of the world. But Hindu scholars and writers of various creeds who were not fond of airing their opinions in the form of pamphlets now seem to contribute equally to the following religious periodicals or serial publications of the orthodox class :—

Brahma Vidyá Patrika in Sanscrit and Tamil.
Advaita Manjari in Sanscrit and Devanagiri.
Satyasamvardhani in English and Telugu.
Sri Raja Yogi in Telugu and English.
Sivabhakti Chandrika in Sanscrit and Tamil.
Sundarsana in Canarese.

The Hindu revivalists of the liberal class have not published much beyond the two accounts in Telugu of Chaitanya and other religious reformers of Bengal who ignored caste distinctions and whose views therefore are acceptable to the Brahmos, and the "Brahma Padya Kalpakamu," a tract in Telugu verse for the use of the South Indian Brahmo Samaj. Although most of the Christian publications are tracts and leaflets, yet the following, *viz.*, the Tamil translation of the Old Testament, Part I, brought out by the Lutheran Mission, a Church History of the rise and progress of Religion in Tamil, an account of St. Augustine, with an introductory description in English of the state of religion in Europe fifteen centuries ago, and a collection of papers on the National Church of India in English urging the development of the Christian Religion in South India, especially in sympathy with national sentiments and aspirations, are worthy of mention. The "Forward," a monthly journal in English of missionary progress and record of the London Missionary Society's work, and "Almopakari" in Malayalam by the Basel Mission, are among the new organs of the Christian community. There are also four numbers of the "Theosophist" and two anti-Christian tracts in this collection along with a set of Christian tracts originally written in Bengali and now translated into English in order to bring Christian truth to bear upon the English-speaking Muhammadans, besides the tenth number of the Hindu Reformer. Muhammadanism is represented by very few works this year, and only two of them are worthy of mention,—the first, *Nasi Katé as-khud Raftagan*, is a Hindustani publication, being a mixture of religious philosophy and morality containing wholesome instruction and advice; and the next is a Telugu tract intended evidently for Muhammadan converts in the Telugu country to teach them the fundamental doctrines of Islam. As a literary curiosity may also be mentioned a pictorial sheet with Arabic and Tamil letter-press, noticing the incidents which are to occur on the day of judgment.

Science, Mathematical.—Under this head there is an ingeniously constructed book in English to aid the teaching of Geometry in schools and colleges and affording mathematical recreation to students by a series of exercises in paper-folding. In Tamil a new ephemeris showing the weekly and monthly notation with columns stating the dates of the English and Tamil year for about a century from 1807 A.D. is worthy of mention, while the rest are designed for school use and are deserving of no special notice.

Science, Natural.—There are three works in English, one entitled "Curious Little People or the Insects," the next containing useful descriptions of the Hesperüdæ or of 230 species of butterflies to be found in India, Burma and Ceylon hitherto scattered over a large number of books and periodicals not easily available, and the other on the revival of astrological studies treating of the higher branches of astrology as a practical science to enable all educated

Hindus to understand the planetary influences on the physical and intellectual peculiarities of man and on his success or failure in life, and presenting illustrative horoscopes from all parts of the globe from which to draw inferences and prediction, and to rouse the attention of scientific men to watch the influence of planets on the fortunes of nations as well as of individuals. The Sanscrit and Vernacular works under this head treat of horoscopy, divination, palmistry, magic, interpretation of dreams and omens, and sounds of birds, lizards and the like.

Travels and Voyages.—This is the most neglected department of Indian literature, and the only work received under this head is in Telugu giving an account of the Bobbili Rajah's travels in Upper India. This educated and intelligent Native chief having visited England since the publication of this Telugu book, a similar account of his voyage to and back from the far West and of his impressions of scenes of English life, if he thinks of publishing them, is likely to interest the general reader. A Malayalam poem of the manipravalam kind, descriptive of a trip to Madras, is another vernacular book of travel published during the year.

6. Dividing the registered publications again into *educational* and *non-educational* works, the former are found to have nearly the same figure as in the previous year, while other than educational works are much fewer. Local publications intended for use in educational institutions are not likely to be so numerous for some time as they have been heretofore, owing to the proposed system of introducing some of the series of English Readers and other educational works brought out by the great publishing firms in England in supersession of the Madras series.

7. The number of works registered for copyright this year under review shows a decrease of about 18 per cent., being 231 against 272 of 1892, and no Government publications came under this class of optional registration.

8. In conclusion, I have only to express again my belief that some publications escape registration as apprehended when the law was passed abolishing the system of payment for books and pamphlets registered; and sometimes the date given in the imprint of a book differs from the actual date of publication entered in the printer's memorandum of particulars, and such a difference, though suspicious at first sight, need not necessarily be the result of carelessness or neglect. But this office has not the means of knowing or detecting cases of real carelessness or default on the part of printers, nor the power of calling for a periodical return of publications from any printer or publisher. As the Press Act, however, is worked by the Police Department and the Magistracy, and as the District Registrars of Assurances are entrusted with the duty of receiving and transmitting whatever is printed by the mofussal presses, it occurs to me to suggest whether it might not be as well to invite the attention of the Police Department and of the Inspector General of Registration to the importance of bringing to notice cases of neglect to deliver books, or evasion of the Registration Act by the managers of the local presses, with sufficient evidence to maintain a prosecution.

I have also to report that another year has passed away without witnessing the completion of the catalogue of the Reference Library, the printing of which was entrusted to the Government Press. As an alphabetical index of the books deposited in the library, the entries are made separately therein for each language under sixteen heads according to subjects, so as to show the reader at a glance all the books and editions available on a given subject in the order of their year of publication. But the task of confining the description of each work to a single line giving only its name, omitting all the verbiage of the title-page so as to reduce the bulk of the volume and the cost of printing, has involved more correction and revision in proof than was anticipated when the MS. lists were prepared. The concluding sections relating to Sanscrit, Persian and Arabic and their combinations with the Vernacular languages of this Presidency are now passing through the press, and as soon as this last portion is struck off, the catalogue will be completed and bound for publication during the current year, and it will be found to possess in reality the advantages of a classified catalogue without its usual embarrassments.

English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	2	...	...	...	2	1	1	2
Biography	4	...	1	...	5	1	4	5
Drama	1	1	...	...	2	2	...	2
Fiction	1	1	...	...	2	...	2	2
History	3	2	1	...	6	1	5	6
Language	19	...	7	1	27	27	...	27
Law	19	4	1	...	24	...	24	24
Medicine	...	1	...	...	1	...	1	1
Miscellaneous	74	1	3	...	78	25	53	78
Poetry	5	...	3	...	8	4	4	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	5	...	2	...	7	...	7	7
Religion	15	...	2	...	17	...	17	17
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Do. (Natural and other)	4	2	...	...	6	2	4	6
Travels and Voyages	...	...	...	...	...	...	...	...
Total	154	12	20	1	187	65	122	187

Tamil Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	4	...	...	...	4	2	2	4
Biography	2	...	...	1	3	...	3	3
Drama	5	...	...	1	6	1	5	6
Fiction	4	...	...	2	6	...	6	6
History	2	...	...	...	2	2	...	2
Language	13	1	4	...	18	15	3	18
Law	2	...	...	2	4	...	4	4
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	32	1	2	...	35	13	22	35
Poetry	25	...	...	...	25	1	24	25
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	41	...	25	22	88	...	88	88
Science (Mathematical and Mechanical)	5	...	...	...	5	3	2	5
Do. (Natural and other)	4	2	2	1	9	3	6	9
Travels and Voyages	...	...	...	...	...	...	...	...
Total	141	4	34	29	208	40	168	208

Telugu Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	2	...	...	2	4	...	4	4
Drama	2	1	1	...	4	...	4	4
Fiction	4	...	1	2	7	...	7	7
History	1	1	...	...	2	2	...	2
Language	7	4	2	1	14	11	3	14
Law	1	...	...	1	2	...	2	2
Medicine	3	...	2	...	5	2	3	5
Miscellaneous	36	2	1	2	41	20	21	41
Poetry	23	2	1	...	26	1	25	26
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	35	...	21	8	64	...	64	64
Science (Mathematical and Mechanical)	1	...	2	1	4	3	1	4
Do. (Natural and other)	...	...	...	3	3	...	3	3
Travels and Voyages	1	...	...	...	1	...	1	1
Total	116	10	31	20	177	39	138	177

Malayalam Language.

Subjects.	Original Works. First edition	Original Works. New edition	Republications	Translations.	Total	Educational	Non-educational.	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	6	...	...	...	6	...	6	6
Fiction	1	...	...	1	2	...	2	3
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	...	...	...	3	1	2	3
Poetry	...	...	4	3	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	3	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	1	2	...	2	2
Travels and Voyages	1	...	...	...	1	...	1	1
Total	18	1	9	5	33	2	31	33

Canarese Language.

Subjects.	Original Works. First edition	Original Works. New edition	Republications	Translations.	Total	Educational	Non-educational.	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History	...	...	1	2	3	2	1	3
Language	...	1	1	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	1	...	...	1	...	1	1
Miscellaneous	15	...	1	...	16	4	12	16
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	2	...	4	...	4	4
Science (Mathematical and Mechanical)	4	...	...	...	4	4	...	4
Do. (Natural and other)	...	...	...	1	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	22	2	5	3	32	12	20	32

Marathi Language.

Subjects.	Original Works. First edition	Original Works. New edition	Republications	Translations.	Total	Educational	Non-educational.	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	1	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	7	...	...	2	9	3	6	9

Arabic Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

Sanscrit Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	1	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	3	...	2	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	22	...	29	...	51	...	51	51
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	26	...	34	...	60	1	59	60

Bi-Lingual—English-Latin Publications.

	[illegible] edition	[illegible] edition.	[illegible]	[illegible]	[illegible]	[illegible]	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	1	...	...	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual—Latin-English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-Lingual—English-Tamil Publications

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Bi-Lingual—English-Telegu Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	1	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	...	6	6
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	10	1	...	1	12	4	8	12

Bi-Lingual—English-Uriya Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	1	...	1

Bi-Lingual—English-Marathi Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	1	...	1

Bi-Lingual—English-Sanscrit Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	1	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	...	2	2

Bi-Lingual—Tamil-English Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	1	1	1	...	1
History	...	...	...	...	...	...	...	...
Language	5	...	...	...	5	5	...	5
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	5	...	...	2	7	6	1	7

Bi-Lingual—Tamil-Sanscrit Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Bi-Lingual—Telugu-English Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	1	2	3

Bi-Lingual—Kanarese-English Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	1	1	2

Bi-Lingual—Hindustani-Persian Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Arabic-Tamil Publications.

Subjects	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total	Educational.	Non educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	..	.	.	1	...	1	1

Bi-Lingual—Sanscrit-English Publications

Subjects	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total	Educational.	Non educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	3	...	...	...	3	1	2	3
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	3	.	1	1	5	1	4	5

Bi-Lingual—Sanscrit-Tamil Publications.

Subjects	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total	Educational.	Non educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	26	...	2	...	28	...	28	28
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	26	..	2	..	28	...	28	28

Bi-Lingual—Sanskrit-Telugu Publications

Subjects	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total
Art	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Biography	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Drama	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Fiction	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
History	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Language	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Law	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Medicine	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Miscellaneous	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poetry	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Politics	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Religion	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Science (Mathematical and Mechanical)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Do. (Natural and other)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Travels and Voyages	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	...	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]

Bi-Lingual—Sanskrit-Malayalam Publications

Subjects	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total
Art	...	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]
Biography	...	...	...	...	...	[illegible]	[illegible]	[illegible]
Drama	[illegible]	...	...	...	...	...	...	...
Fiction	...	...	...	[illegible]	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	[illegible]	...	[illegible]	...	...	[illegible]	[illegible]	[illegible]
Law	[illegible]	[illegible]	...	...	...	[illegible]	...	...
Medicine	...	[illegible]	[illegible]	...	...	[illegible]	...	...
Miscellaneous	[illegible]	...	[illegible]	...	...	...	...	...
Poetry	[illegible]	...	...	...	[illegible]	...	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	[illegible]	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	[illegible]	...	[illegible]	...	...
Do. (Natural and other)	[illegible]	...	[illegible]	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	[illegible]
Total	[illegible]	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]

Bi-Lingual—Sanskrit-Kanarese Publications

Subjects	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total
Art	[illegible]	...	...	...	...	[illegible]	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	[illegible]	...	...	[illegible]	[illegible]	...	[illegible]
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	[illegible]	...	...	[illegible]	[illegible]	...	[illegible]

Tri-Lingual—English-Tamil-Sanscrit Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...		...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...		...	...	...	...
Language	...	...		...			...	...
Law	...	...			...	...	...	...
Medicine	...	...	...	...		...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...			...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...			...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...		...	...	...	...	...
Do. (Natural and other)	...	...	...				...	
Travels and Voyages	...	...	...	...	...	...	...	
Total	1	...	...	...	1	...	1	1

Tri-Lingual—Tamil-Telugu-Sanscrit Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...		...	...		...	...
Biography		...	...	...	...	...		...
Drama	...	...	...	...	...			
Fiction	...	...	...	...	...	...	...	...
History	...	...		...	...		...	...
Language	...	...	...	...	...	...	...	
Law	...	...	...		...		...	
Medicine	...	...	...		...	...		...
Miscellaneous	...	...	...	...		...	...	
Poetry	1	...	...	...	1		1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...		...	
Politics	...	...	...	...	...	...	...	...
Religion	1		...		1	...	1	1
Science (Mathematical and Mechanical)		...	...	...	...			...
Do. (Natural and other)	...	...	...	...		...	...	...
Travels and Voyages	...	...	...	...	...		...	...
Total	2	...	...	...	2	...	2	2

Tri-Lingual—Sanscrit-Telegu-Hindustani Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...		...			...
Biography	...		...	...	...			...
Drama	...	...			...	...	...	...
Fiction	...					...		...
History	...	...	...	...	...		...	...
Language	...				...	...	...	...
Law	...	...		...			...	...
Medicine	...		...	...	...	...		...
Miscellaneous	...	...		...		...	...	...
Poetry	1	...	...	...	1		1	1
Philosophy (including Mental and Moral Science)	...	...	...		...	...	...	
Politics	...		...	...	...		...	...
Religion	...	...	...		...		...	...
Science (Mathematical and Mechanical)		...	...			...	...	
Do. (Natural and other)		...			...		...	...
Travels and Voyages	...	...		...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Polyglot.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	..	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Order thereon, No. 142 (Educational), dated 5th March 1894.

The review and analysis of publications registered under Act XXV of 1867 in this Presidency during the year 1893 will be forwarded to the Government of India.

2. The attention of the Inspectors General of Police and Registration will be drawn to paragraph 8 of the Registrar's report.

(True Extract.)

J. F. PRICE,
Chief Secretary.

Endorsed by the Government of Madras.

No. 143 (Educational), dated 5th March 1894.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department letter No. 19—1150, dated 13th June 1877.

J. F. PRICE,
Chief Secretary.

BOMBAY.

From W. L. Harvey, Esq., I.C.S., Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 2163, dated Bombay Castle, 9th June 1894.

I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the Quarterly Catalogues for the year 1893, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From A. V. Pateer, Esq., Acting Registrar of Native Publications, to W. L. Harvey, Esq., I.C.S., Under-Secretary to the Government of Bombay, General Department,—No. 110 dated 23rd April 1894.

I have the honour to submit a brief review and analysis of the publications registered in the Quarterly Catalogues for the year 1893.

2. The total number of works catalogued during the year was 2,130 as against 1,368 registered the year previous, showing an increase of 762, or nearly 56 per cent. This large increase is attributable, in a measure, to the gradual progress that is being made by the vernacular literature both in quantity and quality, and partly to the receipt of a large number of books and periodicals for some previous years which were not delivered in time for registration by their printers,—the latter result being brought about by the request made in paragraph 2 of the Government Resolution, General Department, No. 3201, dated 8th September 1893, to the Collectors of the several districts to issue a notice warning the printers that, if the works printed at their presses were not delivered to the Collectors within the prescribed time, they would become liable to the penalty prescribed by law, and to the requests now and then made to some of the Collectors by this office in the cases of books and periodicals which were discovered not to have been received in time for registration. These 2,130 works may be divided into 1,145 books and 985 periodicals. Of the 1,145 books, 593 were original works in their first editions, 116 original works, revised editions, 235 republications with notes, and 201 translations. Of the 985 periodicals, 923 were original works in their first editions, and 62 were republications with notes.

3. The 1,145 books may again be divided into 113 English, 1 Portuguese, 265 Maráthi, 274 Gujaráti, 70 Kánarese, 44 Hindi, 97 Urdu, 29 Arabic-Sindi, 3 Márvádi, 2 Kachchhi, 1 Brij, 4 Konkanim, 1 Árvi, 1 Bhatkuli, 11 Jávi, 1 Mádágáskar, 1 Naváyati, 56 Sanskrit, 14 Persian, 11 Arabic, 1 Hebrew and 144 polyglot works. The 985 periodicals included 197 English, 215 Maráthi, 422 Gujaráti, 11 Sanskrit and 140 in more than one language.

4. The details of each language as regards the number of works under each of the various headings, such as arts, biography, drama, etc., are given in the statements appended at the end of this report, the works deserving particular notice being mentioned below in the order of languages and subjects.

ENGLISH.

5. *Biography.—The Esoteric She—the late Madame Blavatsky* is a brief sketch of the career of the founder of the Theosophical Society in New York and author of "Isis Unveiled" and some other works. She declared that the object of the Society was to form a nucleus "for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the physical and recondite laws affecting man and nature." Madame Blavatsky was believed by her followers to have been endowed with abnormal psychic powers. The sketch states that "the aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man; she wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it; hence she brought forward to the West the old Eastern doctrines of Karma and Re-incarnation." The sketch is a reprint from the *Sun* of 26th September 1892, a daily paper published at New York, U. S., America, and has appended to it an article entitled "The Theosophical Society and H. P. Blavatsky," written by Annie Besant, F.T.S., a reprint from the *Lucifer* of December 1890. *The late Mr. Sorábji Shápurji Bengáli, J.P., C.I.E.*, is a short biography of a learned gentleman, a successful merchant and a well-known philanthropist. At the commencement of his career Mr. Bengáli was the editor of a leading Gujaráti paper and the author of some works. He also took a leading part in most of the philanthropic and progressive movements started at Bombay during more than the last twenty-five years, and was a highly respected and much honoured well-known citizen of Bombay. The whole city of Bombay deplored his loss, as is to be seen from the numerous obituary notices in the local press, English and vernacular, and from the proceedings of the public meeting in the Town Hall, of the meeting of representative women, of the meeting of cricketers, and of the meeting for the distribution of prizes at the Bhikáji Bengáli Female School, which form a large portion of the sketch. *The Rev. Náráyan Sheshádri, D.D., late of Jálna, Nizám's Dominions*, is a brief account of the life of a Bráhmin convert to Christianity who was baptised in 1843, and whose baptism produced great sensation at the time among the Bráhmins and the higher classes of the Hindus. Mr. Sheshádri afterwards attended the theolog[illegible] Bombay Free Church Institution, of which he was a student, in order to qual[illegible]ti. The [illegible] of a preacher. He finished his course in 1851 and was licensed to preac[illegible] the latter [illegible] He achieved his fame in Europe and America "not more by his intellectual e[illegible]ce than by his Christian worth." A Canadian University is said to have given Mr. Sheshádri a D.D., "while his own church did not do itself the honour of conferring a similar mark of appreciation on him." The sketch is a reprint from the *Madras Christian College Magazine*.

Drama.—Of the 5 works 3 are annotated editions of Goldsmith's plays—*She stoops to conquer* and *The good-natured man*, each of these by a graduate of the Bombay University and

two together by Professor Sharp, of the Elphinstone College, and are highly useful to native students. Shakespeare's *The Merchant of Venice* edited by Dr. Peter Peterson, of the Elphinstone College, is also a valuable aid to Indian students in their study of the play. The original operetta *Diego, in two acts*, relating the tale that a band of brigands captured two tourists who the captain of the brigands afterwards discovered were his father and brother and then the band broke up, the chief returning home to lead a peaceful life once more, is well written.

Fiction.—A Fair Exchange—a Deccan Tale is a well-drawn picture of one of the phases of the social life of the officers of a European regiment in India. The "Fair Exchange" was that the colonel gave his daughter in marriage to a lieutenant of his regiment, on the latter permitting his widowed mother to marry the colonel. The tale is superior to the general run of works on fiction that at rare intervals appear in this Presidency, and is very pleasant and entertaining reading, sustaining the reader's interest up to the last.

Law.—A Treatise on the Law of Bills of Lading, by E. Leggett, Solicitor and Notary Public, defining the various principles and cases by which the constitution of the bill of lading must be governed; *The Central Provinces Tenancy Act* or Act IX of 1883 as amended by Act XVII of 1889 with explanatory notes, etc., etc., by M. B. Dádábhái, Barrister-at-Law; *H. V. Sáthe's annotated edition of the Land Revenue Code* containing Bombay Act of 1879 and the rules passed thereunder, and the *Rules and Orders of the High Court of Judicature at Bombay in its several jurisdictions*, compiled by an advocate and an attorney of the Bombay High Court, are useful works to legal practitioners.

Medicine.—Pharmacographia Indica, a history of the drugs of vegetable origin met with in British India, Part VI, by Dr. W. Dymock, and *Index and Appendix to the Pharmacographia Indica* by same, are evidently valuable additions to medical literature. *Every wife's guide* by Dr. Bunshaw; *Parturition without pain* by Dr. Holbrook, M.D.; *Private words for men* by Dr. Foote, M.D.; *Private words for women* by same; *Home treatment for sexual abuses* by Dr. Trall, M.D.; *Hints on the reproductive organs, their diseases, causes and cure on Hydropathic Principles*, by Dr. Jackson, M.D.; *Marriage and Parentage; Perfect Manhood;* and *Perfect Womanhood* by unprofessional persons—are popular works printed and published by the Century Publishing Company.

Miscellaneous.—Under this head there are several instructive and interesting works. *The Journal of the Bombay Branch of the Royal Asiatic Society*, 1892, well sustains the reputation of its predecessors by presenting several interesting contributions by distinguished scholars, such as courtship in Ancient India, Carlyle's hitherto unpublished lectures on the periods of European culture. Subandhu and Kumárila, the Divine Comedy of Dante and the Viráf Námeh of Ardái Viráf, a first century account of the birth of Buddha, etc., etc. *The Orion or Researches into the Antiquity of the Vedas* by a graduate of the Bombay University is a highly interesting work. It states that "the traditions recorded in the Rig Veda unmistakeably point to a period *not later* than 4000 B.C., when the vernal equinox was in Orion, or, in other words, when the Dog-star (or the Dog as we have it in the Rig Veda) commenced the equinoctial year." Several Vedic texts and legends are cited in support of the position, and an attempt is made to show that these legends are corroborated by the legends and traditions of Irán and Greece. The subject is of considerable importance, and the work is, it seems, very creditable. The essay was, it is said, originally written for the Ninth Oriental Congress held in London in 1893, in whose proceedings its summary only has been included, as the work itself was found too large for the purpose. The work as it now appears has, says the author, "incorporated into it such additions, alterations and modifications as were suggested by further thought and discussion." *Forceps used by the ancients of India* shows that forceps were used by the medical men of ancient India in their surgical practice so far back as the ninth or tenth century before Christ. *Brief Sketch of the Zoroastrian Religion and Customs* was prepared with great precision for being read before the General Committee on the Religious Congress Auxiliary in connection with the World's Columbian Exposition in 1893 at Chicago. As remarked by the President of the Rahnumá Mázdabrs contained in the Sabhá's Committee expects the brief sketch will be of permanent use [illegible] 1875, and No[illegible]ers to the religion, but to the Zoroastrians themselves." *Baroda State Delega[illegible] VIIIth International Congress of Orientalists, Stockholm (Sweden) and Christiana (Nor[illegible])* (1889), contains a brief note about the VIIIth International Congress of Orientalists; a note on the Elements of Euclid's Geometry in Sanscrit in 15 Books by Jagannáth Samrát (*circa* A.D. 1720 to 1728); a note on Neo-Vernaculars of Western India—particularly in regard to Gujaráti; a note on The Antiquities and Archæological Finds of Baroda territory, India, and the light shed by them on Gujarát History, etc.,—every one of these

papers possesses great interest. *Cucullin and Conloch and Rustam and Sohráb* describes the main points of close resemblance between the Irish story of Cucullin the Ulster Knight and his son Conloch and the Persian story of Rustam, a renowned general of Irán or Persia, and his son Sohráb, as given by Firdousi in his Sháh-námeh. *Elphinstone College Union Lectures,* First Series, 1891-92, contains interesting and instructive lectures by well-known persons on the following subjects:—1, College Boys; 2, the Educational Syndicate of Burmah as a substitute for a University; 3, Vernacular Literature, 4, Heredity and the regeneration of India; 5, Politics, ancient and modern; 6, Maráthi Poetry; 7, the influence of nature on literature and politics; 8, Examinations and how to deal with them, 9, Migration and the growth of cities. *Public School Life in England* places an interesting picture of school life in England before the Indian reader, who ought to strive hard to introduce at the earliest time the excellences of the English system for the benefit of the coming generations. *Marriage and Disease* contains an exposition of the dangers to limb and life from venereal diseases during married life, and advice for avoiding them. *Sind as a field for the Naturalist and Antiquarian* makes some interesting suggestions and hints for an intelligent and industrious explorer, before whom there exists a vast field. *The Evils of the Military Medical Service Monopoly* alleges that certain evils have been caused by all higher grades and important posts in the Medical Department in the Bombay Presidency, including the professorial chairs in the Grant Medical College, being strictly monopolised by the Military Medical Service. *A short history of the lives of the Bombay Opium-Smokers* contains living evidence contradicting the assertions made by the anti-opiumists that the use of opium was highly pernicious, ruining the body and soul of the consumers of the drug. *The Bombay Riots of August 1893* contains daily accounts of the Hindu-Muhammadan riots at Bombay of 11th, 12th and 13th August 1893, with some correspondence and articles on the subject that appeared in the *Times of India,* from which it is a reprint. A similar account was issued also by the *Bombay Gazette.*

Philosophy (including Mental and Moral Science).—The Uttara Gitá is a translation of the well-known philosophical work, in Sanscrit, of the same name. It is an initiation of Arjuna, one of the Pándava princes, by Krishna, the eighth incarnation of God according to Hindu mythology, into Yoga and Dnyána philosophy. It amplifies and gives practical details upon points which the Bhagavad Gitá, a well-known philosophical work, passes over with merely a general reference. *The Mahá Kárana, or the origin or source of the whole Universe* propounds that the origin of the universe is Brahmá or divine substance, arriving at this conclusion by the arguments furnished by the fundamental principles of the Vedánta philosophy. *On the Philosophy of the Vedánta in its relations to the Occidental Metaphysics* by Dr. Paul Deussen, Professor of Philosophy in the University of Kiel, Germany, delivers the opinion that "the Vedánta is the strongest support of pure morality and is the greatest consolation in the sufferings of life and death," exhorting the "Indians to keep to it." *The Metaphysics of Aristotle* by Professor F. G. Selby, M.A., of the Deccan College, supplies a simple and intelligible account of the contents of Aristotle's Metaphysics.

Religion.—The Higher Life or rules of the Rája-Yoga prescribed by Bhagawan Buddha are quite similar to those prescribed in the esoteric teaching of the Hindus—the Rája-Yoga *Touchstone of Philosophers* treats of the existence of God, the falsity of the doctrine of transmigration of the soul, and the Korán being the true revelation. *The Portuguese Royal Patronage in British India considered in its various aspects and relations* furnishes a history of the Padroado up to the present time, giving its source and foundation, and tracing its influences for good and evil, of which, the author asserts, the latter predominates, and says that the Catholics of British India have been losers by their religious subjection to Portugal. *Christianity tested by Reason* is a Christian missionary tract addressed to non-Christians in India, in order to convince them that Christianity is the true revelation. The reason assigned by the author of *Exposure of Popery* for the preparation and publication of the work is, that "a work of this kind seemed to be imperatively demanded by the circumstances of this country and the present time. It is well known that the Roman Catholic priests and Jesuits have of late been entering communities of Native Christians and drawing away ... temporarily, many of these poor people, who are ignorant of the history, the s[illegible] ... of the latter Popery.

Science (Mathematical and Mechanical).—The Mechanical Powers, bei[illegible] ... *First steps in Mechanics* and *A Manual of Elementary Statics* are elementary works, the fi[illegible] ... ing prepared ... rsity and the second by the Professor ... Mathematics, ... very wants of the Indian students. ... *Companion Reader to Lockyer's Astronomy Primer* for Matriculation students and *A Hand-book of Natural Science,* chiefly intended for candidates

for the Matriculation Examination, are also elementary books that have been written in particular view of the needs of the Indian students, the first by a graduate and the second by D. B. Wells, M.A., a reverend gentleman long connected with education in India.

PORTUGUESE.

6. The single work in Portuguese, entitled *Recipes Da Confeição E Iguarias* or receipts for confectionery and household dishes, describes the different kinds of confectionery and dishes prepared and used by the Portuguese community in Western India.

MARÁTHI.

7. *Arts.*—Of the 8 works under this head the following 3 only deserve notice:—*Skru Kating Hishobánchyá Máhitichá Upayukta Sangraha*, Bhág Pahilá, or a useful collection of tables for screw cutting, Part I, gives some information on screw cutting, and is a pocket book highly useful to fitters and turners whose knowledge of reading and writing is generally very limited and who are often at a loss to find the help rendered by this book. The author of the work seems to belong to the same class of artizans for whom the work is intended. *Satárichen Pahilen Pustak*, or the First Book of Indian Guitar, is the revised third edition of the work that appeared in 1883, and facilitates the progress of a person learning to play upon the guitar. The notation of satár music introduced into the work is of great service to the student. *Páschimátya Pákashástra, Bhág Ilá*, or the Western Culinary Art, Part I, is a translation of the English work entitled "Culinary Jottings" said to be much popular with the Anglo-Indians, with appropriate notes and explanations for Maráthi readers. The translation is prefaced with a short but interesting and instructive paper by Surgeon-Major K. R. Kirtikar, on taste, cooking and food, greatly enhancing the value of the translation. The work has been prepared and published by order of His Highness the Gáekwád, and is evidently intended to create a taste among natives for European dishes.

Biography.—Of the three biographies one is that of a historical personage and two of saints. *Subhedár Thorle Malhárráv Holkar yánchen Charitra*, or the life of Malhárráv Holkar I., describes the career and military achievements of one of the chief generals of the Peshwá's Government and a helper in the extension of the Maráthá rule in Northern and Southern India and the founder of the Holkar family of Indore. The work is, on the whole, well written. *Námdev Charitra*, or the achievements of Námdev, is the biography of a popular poet, saint and philosopher of Maháráshtra, who was a tailor by caste and has been highly revered by all classes of the Hindus. The poet's works are also highly popular. The biography is founded upon legendary and other sources, and makes mention of some miracles performed by the saint.

Drama.—The 25 works under this head may be classed as under:—9 works on popular legendary subjects from that inexhaustible source the Puráns, such as the touching episode in the Rámáyana in which the step-mother of Prince Ráma prevailed upon her husband the king to send the young prince, the rightful heir to the throne, into exile for fourteen years and to instal her own son Bharata, and the prince submitted to the parental command without showing the least sign of unwillingness or displeasure on his part, and assuring his own mother that he was gratified to have to submit to the father's wishes; the popular story of King Harischandra, who was reputed for his veracity and integrity and was subjected to much persecution at the hands of a certain celestial being that was desirous of testing his claims to those virtues, and Harischandra and his queen Táramati stood the test most creditably; the charitable and liberal King Shriyál, who was reputed to have never refused charities to the applicants, being put to a test by a god to see if his renown was well founded, and the king and his queen Chánguna without much hesitation sacrificing their only son at the god's inhuman demand, though they took the applicant for an ordinary religious mendicant; the slaying of Duhshásan, a Kavarava prince who was very vicious, cruel and impudent, and had taken a leading part in the persecution of the Pándava princes, by Bhima, one of the P[illegible] battle at Kurukshetra between the cousins; the signal dishonour and ig[illegible] [illegible]flicted on the Kavarava princes, the heartless persecutors of the Pándavas in [illegible] be[illegible] on the marriage of the Princess Vatsalá; the gods Brahma, Vishnu and Shiva, the [illegible] triad, are equal in importance and no one is superior to the other, they being the em[illegible]ions of the Supreme Being; the victories of Shankaráchárya in the field of philosophy, who was the defeater of Jainism and reviver of Hinduism, the great interpreter of the Vedánta philosophy and the founder of the Advaita school of Vedántism; certain incidents of the beautiful well-known Sanscrit tale of Kádambari by Bánabhatta. All these Puránic

brave and powerful Maráthá Chiefs who materially helped in the expansion of the Mar**t** Empire. *Pánipatchá Mohorá*, or the great hero of the battle of Pánipat, relates the story battle of Pánipat that was fought between the Maráthás and the Afgháns under Abdalla January 1761, the departure of the Maráthás from the Deccan to the seat of war, and so incidents of the battle. The Maráthás, who were signally defeated in this engagement, highly praised for their great valour and endurance of hardships Sadáshiv Ráv Bháu Peshw who took a leading part in this battle and performed several feats of bravery and exhibite great generalship, is styled "the great hero of the battle."

Language.—Of the 11 works under this head the following 3 alone deserve special notice the rest being mere school-books:—*Maráthi Composition* is a highly useful book to advanced students in schools or training colleges. The method of treating the subject is similar to that followed in *Armstrong's English Composition*. *Deshi.Kávyánchen Marmajánun ichchhindrans atyantupayogi alankármimánsá*, or a study of figures of speech highly useful to those desirous of knowing the purpose or bearing of vernacular poetry, gives an explanation of the different figures of speech generally employed by well-known Maráthi poets in their works—evidently useful for understanding old Maráthi poems. *Hindu Shástrántil Sankhyá Váchak Durbodh Shabdárth Kosha*, or a vocabulary of numbers signifying difficult terms occurring in the Hindu Shástras, defines or gives the meaning of words in which a number is used for a substantive word, for instance shada shástren or the six shástras naming them. The vocabulary is highly useful for the purpose of understanding such difficult words in the vernacular literature.

Miscellaneous.—Under this head 107 works were registered, and they may be classed as follows:—Small Christian tales, Puránic and other legends in prose, small instructive stories intended generally for children, card tricks, chiromancy, temperance movement and the advantages of temperance, descriptions of Hindu sacred places, a brief account of the Bombay riots of August 1893, etc., etc. Out of this large number of books the following alone deserve special mention:—*Prachya va Páschyátya Deshántil Grámasanstha*, or village communities of the Eastern and Western nations, is an annotated translation of Sir Henry Maine's "Village Communities." The translation is prefaced by a short but able paper on the subject of village communities in India, both being the productions of a University graduate. *Márkas Oreliyas Bádshháhchin Bodhvachanen*, or Instructive sentences by Emperor Marcus Aurelius, is an annotated translation of "Meditations of Marcus Aurelius," Emperor of Rome. *Vichára Ratnákara*, or an Ocean of Thoughts, is a translation of Lord Bacon's Essays, together with a collection of appropriate Sanscrit verses from different well-known and respected works under each essay with their substance in Maráthi. These three works have also been published under the liberal patronage of His Highness the Gáekwád, and are a really valuable addition to Maráthi literature. *Sansar Sukha*, or worldly happiness, is an adaptation from *The Pleasures of Life* by Sir John Lubbock, Bart., M.P., LL.D. The adaptation is rendered in easy language and attractive style, and is certain to benefit those who have no access to the original. *Nashib áni Udyoga*, or Luck and Industry, is a small essay in support of the maxim *Labor omnia vincit*. The tract deserves to be put into the hands of every Maráthi school-boy to disabuse his mind of the general false impression on the Eastern mind about *Kismat* or luck being all-powerful that frequently discourages an oriental from incessant continuance of efforts to secure the object of his desire, and obstructs early success in the different concerns of life. *Hindustánántil sámpattika dravyen*, Bhág I, or Economic Products of India, Part I, is a translation of a portion of Dr. Watt's Economic Products of India, and is a highly useful work to those who have a taste for industrial pursuits of a chemical nature. This part contains information on some of the mineral and vegetable products. *Buddhibala Kridá*, or the Play at Chess, teaches the Indian mode of playing at chess. Works on this subject have seldom appeared, and the present work is by a well-known native chess-player at Poona who is said to be best chess-player in that part of the country and to have played games with many European gentlemen, convincing them of his great proficiency. The present work is said to be the best of its kind. *Dharma Pariksha Purvárdha*, or an Investigation into the religion, Part I, is an interesting little book. It is said to be a translation of a Sanscrit poem of the same name by a Jain author named Amitagati. The poem conceives two demi-gods named Manovega and Pavanavega, the former a Jain and the latter a follower of the Hindu god Vishnu. Manovega first praises the excellences of Vaishnavism and then exposes its shortcomings and defects, and then achieves the conversion of Pavanavega to Jainism. *Dharma Dhonga Parisfotana*, or an Explication of Religious Hypocrisy, is another interesting tract. It is an exhortation to the Hindus telling them that the Bráhmins are low by descent and not deserving of being accepted as priests and religious guides, that the different classes of the Hindus should perform the religious rites themselves without the inter-

vention of the Bráhmins, that the Bráhmins have knowingly and intentionally kept other classes of the Hindus ignorant and illiterate in order to rob them of their money by assuming religious supremacy to themselves, and advises the Hindus to educate themselves and improve their mental, moral, social and religious condition, proving useful to humanity and praying the Almighty for His favour. The author of this small work is a follower of the Satya Shodhak Samáj, or a sect in search of truth, which is a religious association that seems desirous of throwing off the Bráhmanical religious yoke and has made some progress in this direction. The association is founded by some Maráthá Shudras. *Páshchyátyánchyá Samágamáche parindma*, or effects of contact with the Western people, briefly describes the advantages and disadvantages that have accrued to Hindus from their association with Europeans, and mentions some remedies for the removal of some of the alleged disadvantages. The work is an essay by a University graduate read at one of the public meetings held by the Hindu Union Club for the delivery of lectures at the cold-season gathering. *Samáj, Shankaráchárya va Sudhárak*, or the Hindu Community, Shankaráchárya and the Reformers, admits the necessity of a moral, social and religious reform among the Hindus, and advises that it be secured through Sankaráchárya, the religious head of the Hindu community. The essay was read on a similar occasion. *Svadharma Prakásh*, or an exposition of our religion by a University graduate, supports the Vedic religion and Hindu social polity, and condemns the conduct of the "Reformed" Hindus of the present day.

Poetry.—Of the 33 works registered under this head a large portion is annotated editions of portions of works of old popular Maráthi poets, a demand for whom has of late arisen, and it is supplied by small reprints that are generally well annotated. There are also a few small original poems on ordinary subjects deserving little notice. The following works carry some interest:—*Miraj Patvardhan Vritta*, or an account of the Patvardhans of Miraj, is a brief historical account in verse of the family of the Patvardhan Chief of Miraj in the Southern Marátha country *Holkarsháintil Ponváde*, or the pováda songs collected in the Holkar State. Pováda is a kind of aliterative poetry generally recounting the achievements of warriors. The povádas contained in the tract have been collected and published for the first time. Eleven of these songs relate the virtues and achievements of some of the Holkar Chiefs of Indore, four sing the achievements of some of the Peshwás, and the remaining four sing the praises of a member of each of the royal houses of Bhonslá, Gáekwád, Scindia, and Povár. *Pada Sangraha*, or a collection of songs in the Pada metre, is the work of a Marátha convert to Christianity preaching some of the Christian truths to Marátha audiences. The verses are written in easy melodious words and in a fashion attractive to those for whom they are intended. *Saddharmopadeshak Pustakmálá, Pustak 3, Shrimant Bhugarbha Shri Charitra*, or a series for teaching sound religion, No. 3, account of King Shrimanta and his Queen Bhugarbha Shri, seems to be an allegorical description of the present condition of India by an orthodox Hindu, the same being put in the form of a mythological tale. Nárada, the son of Brahma, one of the Hindu triad and the creator of the universe, is shown here to have explained to the Áryans, or the people of India, that if they want to take revenge, as they ought, for their motherland being subjected and ruled over by the non-Áryans and to regain their liberty, they should follow the religion of their ancestors, discarding the so-called reformed opinions. *Satya Darpana*, or Mirror of Truth, severely condemns and censures Bráhmans and Bráhmanism for their selfishness in keeping the Shudra classes in ignorance.

Politics.—Of the four works under this head, two are accounts of the 7th and 8th meetings of the Indian National Congress held respectively at Nágpur and Allahabad. *Karáche Sámánya Niyam*, or General Principles of Taxation, explains the general principles, and discusses the nature and propriety of some of the principal taxes levied by the Indian Government. This is an essay read before a public meeting convened by the Hindu Union Club at their cold-season gathering by a University graduate and is a valuable edition. *Lekha Ratna Málá*, or "a collection of precious letters," is a reprint of alleged original letters in the handwriting of Báláji Janárdan Bhánu, *alias* Náná Fadnavis, the prime minister of the Peshwá Savái Mádhavráo, of whom Grant Duff says in his history of the Maráthas (pp. 350, Vol. II, Edition 1878): "Náná Fadnavis was certainly a great statesman. He died on 13th March (1800), 'and with him,' says Colonel Palmer, 'has departed all the wisdom and moderation of the Marátha Government.'" The letters relate to the period when a war was going on between the Maráthas and the English, and a treaty was being made with the latter through Mahádji Scindia (A.D. 1780). In some of the letters, Scindia is warned that the English are "treacherous," and he should be cautious in making the treaty. The compilation contains the following sets of letters:—I. Náná's opinion of the English. II. Ill-feeling between Scindia and Náná. III. War with the English. IV. Miscellaneous. V. Two letters of French General M. Bussy

about designs for the proposed expulsion of the English from India. In a short intro the collection, the editor condemns the English as designing, and says that their made the natives of India vicious and penniless. The first edition of this work appeared The present edition contains a brief biography of Náná Fadnavis, together with a sho biography of the same person from his childhood till he commenced a leading political l

Philosophy (including mental and moral science).—Of the 6 works under this hea small tracts on popular Vedántism; 1 is on the same subject from the point of view of gáyat, a sect of Shaivism or followers of the god Shiva, one of the Hindu triad, who w the lingam and carry the representation of it suspended round their necks; 1 is a prose lation of the well-known Bhagavad Gítá that is universally respected throughout the le and breadth of India, and one is entitled *Advaita Mimánsa*, or "examination of identity o Supreme Spirit with the universe or with the soul, or of spirit and matter," by a Univer graduate, supporting the Advaita or non-dualism of the Vedántic school by the light of West philosophy—an interesting work.

Religion.—Of the 8 works registered under this head, 5 are Christian tracts, 2 are some Hindu rituals, and 1 is on Judaism—all descriptive of a few religious practices.

Science (natural and other).—Nine are school books out of the 14 registered unde this head. *A'kásha Saundarya*, or "The Beauty of the Heavens," by a University graduate, is a brief account of a portion of the solar system in popular language, delivered as a lecture at a cold-weather gathering of the Hindu Union Club. *Elementary Treatise on Physics, Experimental and Applied*, Vol. II, Part II, Sound and Light, written in comparatively easy and popular language, is a good addition to scientific literature in Maráthi. *Páni*, or water, conveys in popular language, as far as possible, a scientific knowledge of one of the most useful elements in nature. The author's praiseworthy attempt is said to have been patronised by Patangshá, Chief of Jawhár. *Jyotirvilása*, or sports of astronomy, is a work on astronomy written in a popular and attractive style by a person who has good knowledge of both Indian and European astronomy, and this has made the book entertaining and attractive. The fact that the work has passed into second edition within the short space of three months after selling off the first edition of 1,500 copies, speaks much of the popularity of the work.

Travels and Voyages.—*Viláyatcha Pravás, Bhág II*, or Voyage to England, Part II.—This contains a description of London and the many sights worth seeing in it and of some other English cities as Manchester, Newcastle, Edinburgh, Birmingham, etc., by a Hindu gentleman who visited England to witness the Imperial Jubilee celebration. The description is replete with observations on the condition of the people, their manners and customs, and many other interesting subjects. On the whole, the work is lively and entertaining, giving, as it does, the impressions produced on the mind of an intelligent educated Indian by the first glimpse of English life at home. The work is the production of a University graduate.

GUJARÁTI.

8. The total number of the Gujaráti publications of the year was 274.

Arts.—Under this head 9 works were registered. Of these, 1 contains instructions for playing upon an accordion, and a number of Urdu songs set to the music of the instrument; 1 is a work of a similar nature as regards concertina, while the third gives instructions with appropriate songs set to their music for playing upon a harmonium, a concertina and a fiddle. A taste for European music has spread more among the Gujaráti-speaking populations than among the Maráthi-speaking people, at least in the city of Bombay, and hence more works on European music are generally written in Gujaráti than in Maráthi. *Guthan Kalá*, or the art of knitting, is a valuable present to young ladies, and is likely to be appreciated by them on account of its containing detailed instructions for making progress in the art, which also has made more progress among Gujaráti-speaking ladies than among the Marátha ladies.

A treatise on the method of working the cotton gin or charkha contains information and rules relating to Platt's Macarthy Gin, the opener and the saw gin, with explanatory illustrations and notes on the proportions, power, and economical application of different kinds of steam engines and boilers, and is certain to prove a valuable help to mechanical engineers desirous of assistance in working cotton-ginning factories. Mechanical engineering has, like European music and the art of knitting, netting, tatting, and crochet work, been more popular in the Gujaráti-speaking than the Maráthi-speaking population, the Pársis have taken kindly to it, and he number of Pársi mechanical engineers, is far larger than that of Hindu engineers, and there ave been more Pársi authors than Hindu writers on works useful to mechanics in general. *First ook of Photography* is one of the rare books. This art, though easy to learn, is rather difficult to tain tolerable proficiency in it, and a few persons who have no knowledge of English are to

be found possessed of an acquaintance with it. Professional photographers quite innocent of English are rarely to be met with. *Hunnar Sár, Bhág I*, or a collection of practical receipts, Part I, contains receipts on different industrial subjects, said to be collected from English, Maráthi, Gujaráti and other works on different arts. Works like this have been appearing every year in Gujaráti, Maráthi and other important languages of this Presidency for several years past, but it seems that they have failed in starting even a trifling industrial concern in our own Presidency.

Biography.—The four biographies are all original works, two being of local celebrities and the other two of historical characters. *Ájam Gaurishankar Udayashankar Ozá Si, Es, Áinun Jivan Charitra*, or Biography of Gavrishankar Udayashankar Ozá, C.S.I., is a short life of a successful diván of a Native State. Gavrishankar was a diván of the Bhávnagar State for a long number of years, and contributed mostly to its prosperity, enrichment and importance, obtaining the approval of his services by the Paramount Power, which rewarded him with a C.S.I. He was also a learned Vedántist, and at the close of his long official career renounced the world, becoming a sanyási or anchorite. Larger works than the above, which is only a brief account of his official career, both in English and Gujaráti, describing at considerable length the private and official life of the late diván, appeared a few years ago. *Daktar Páhlanjinun Janma Charitra*, or life of Dr. Páblanji, is rather an account of the important events in the life of Dr. Páhlanji, a Pársi practitioner of Hindu medicine who lived at Navsári and exercised his profession at that place and the surrounding country, where he enjoyed considerable celebrity and popularity. He possessed several accomplishments. He was an adept in swimming and several other physical exercises, and an ardent soldier and sportsman. He served in the expedition sent by the Ráná of Dharampor against the Ráná of Bánsdá. *Jagdev Parmár*, or Biography of Jagdev Parmár. Jagdev was a Rajput prince, who, by his great valour and intrepid prowess, gained for himself great honour and wealth. His wife Viramati was also a virtuous and brave princess. The account about this prince is said to be current in Rájasthán or Rájputáná and recorded in Rájput legendary manuscripts and Forbes' Rásmálá. *Hirasuri Mahárájnun Charitra*, or the life of Hirasuri Mahárája. This is a brief biography of a Jain priest and saint who lived 366 years ago. He is said to have performed some miracles and to have convinced the Emperor Akbar of Delhi of the Jain religion being the true revelation, to such an extent as to have converted him to Jainism. Akbar's well-known liberality of views in regard to all the great religions of the world furnished grounds to the followers of several religions to claim his partiality each to his own religion. The biography is said to be founded on old records.

Drama.—The 17 works recorded under this head may be classified as follows:—4 popular Puránic legends; 1 a popular legend of Gujarát about its great poet and saint Narsi Mehtá, for whose sake, it is believed by the orthodox Hindus of Gujarát, the god Vishnu, the tutelary deity of the saint, performed several miracles; 5, condemnation of the social evils of child-marriage, marriage of young girls with aged and decrepit persons for the sake of wealth, enforced widowhood, polygamy prevailing largely among the Indian princes and chiefs and to some extent among the lower classes, rich caste dinners given for the dead on the thirteenth day after the decease, and the injustice done and oppression practised by the heads of some castes in disposing of caste questions ' evils that have considerably abated of late in consequence of the spread of education and growing intelligence among the people; 2, great devotion of Indian wives to their husbands; 2 are adaptations of Shakespeare's dramas—the Merchant of Venice and the Comedy of Errors; 2 are farces intended to condemn the folly of being a jealous husband in regard to a virtuous wife, and the practice of quackery. It need not be said that the adaptations of Shakespeare's dramas are, as literary works, the best among the whole lot, which with the exception of two dramas on popular Puránic legends, are ordinary productions deserving no notice in this place. The two Puránic dramas have particular claims to notice. *Premánand's Roshadarshiká Satyábhámákhyán*, or the drama describing the anger shown by Satyabhámá, by Premánand, dramatises the popular legend in the Mahábhárat Purán about the meeting of the god Krishna with the Princess Satyabhámá and his marriage with her, about Satyabhámá being very angry with her spouse for presenting a flower of the coral tree (Párijátaka) that grew in Indra's heaven to the co-wife Rukhmini, about Satyabhámá's insisting upon the tree itself being brought and planted in the yard of her house, and Krishna's doing the same to please her. This drama seems to be the oldest one in the Gujaráti language, being 200 years old, and shows that little change has taken place in this language since the last two hundred years. *Premánand's Pánchúli Prasánnákhyána*, or the drama of the propitiation of the Princess Pánchálí by Premánand, dramatises another popular legend in the Mahábhárat Purán, in which *Pánchálí*, another name of Princess Draupadi,

asks Bhima, one of her five husbands, the Pándava princes, to obtain for her the golden lotus to be found on the Gandhamádan mountain. Bhima sets out in search of the lotus, and in his absence Yuddhisthira, Nakul, Sahadeva and Draupadi (Arjuna being in Indra's heaven at the time) are being carried away by a demon, when Bhima returns and effects their release, killing the demon This work by the same author also proves the same thing, that the Gujaráti language has undergone little change within the last two hundred years. Both works are copiously annotated and possess some literary merit. For these works, as well as for several others in Maráthi and Gujaráti, the public have to thank the liberal patronage extended by His Highness the Gáekwád to the cultivation and improvement of these languages.

Fiction.—Of the 32 works under this head, so many as 22, or two-thirds, are either translations or adaptations of English tales; 1 is on a social evil among the Pársis, 1 is a historical tale; 2 are tales on what may be called oriental subjects, namely, 1 on luck, whose destinies, the writer wants to show, cannot be altered as is generally believed among the oriental nations, and another is a collection of tales related by an Indian jay to a newly-married girl, whose husband was absent in a foreign country on commercial business, to while away her time, the tales being full of marvellous and miraculous events; 2 are tales about the unflinching devotion of Indian wives to their husbands, and their bravely facing every sort of danger to protect their chastity; 2 are popular tales for children, that have undergone numerous editions; 1 is a tale in illustration of the Gujaráti saying or proverb, "The relatives are selfish; mother alone is unselfish, a sister will refuse to recognise a penniless brother, a friend is sure to lend help in need (a friend in need is a friend indeed), wealth ought to be ever in possession (possession is nine points of the law), wife's company is not to be parted with, knowledge ought to be ever fresh; the four substantive sayings, namely, reflection should precede utterance, a portion of the time allotted for sleep should be spent in wakefulness, treat the enemies with courtesy, and never submit to wrath or lust and practise fourteen virtues (that are described at length)." The tale itself is ordinary. One is a short story relating the sad end of a tyrannical prince and his vicious minister, conveying a hint to tyrannical rulers to beware of practising oppression on their innocent subjects. Among the translated works are *Man from Manchester* by Dick Donovan; Gaboriou's sensational novel entitled *Widow Lerouge, Part I;* same author's sensational novel entitled *Downward path or the catastrophe;* Miss Braddon's *Trail of the Serpent;* Colonel Meadows Taylor's *Tippoo Sultan;* G. W. M. Reynolds' *Mary Price;* English translation, by Mrs. J. B. Knight, of a Bengalee tale by the late Honourable Peary Chand Mitter, J.P., Fellow of the Calcutta University, and published in the Indian Magazine and Review; "Short novels," as Glynden Hall's *Walking Apparition, A page from a Detective's Note Book, A tale related in the studio, Release of Emin, etc.,* Alfred Colbeck's *The fall of Shandcliff* and Robert H. Sherad's *John Halse's Bond,* Miss Maria Edgeworth's *Lame Jervois. The History of Sandford and Merton* by Thomas Day; Translation of two short tales of English life—a love tale, and a tale illustrating the saying, happiness follows misery; Translation of two short English tales, *Enterprizing Ned* and on *Luck.* An English tale giving a touching picture of a loyal and faithful wife who underwent many hardships to reclaim her husband, a drunkard and gambler, who had ruined the family, and courageously held out to the last; An English tale giving an account of the innocent jesting of three husbands by their respective merry wives in order to earn a diamond ring which the three had found; an English tale pointing out the great value of withstanding temptation and staunchly doing man's duty to man; and a tale, in English, of *Mabruk the Highwayman or the King of the Desert. Málati and Mádhav* is a version, in prose, of the well-known Sanscrit drama of Málati and Mádhav by Bhavabhuti, the action of the plot being dramatic and its pictures of domestic life and manners being valuable, though there is a free mixture of the preternatural in the plot. This drama, like some others, shows that Hinduism and Buddhism co-existed and were tolerant of each other in India till the end of the eighth century of the Christian era. *Viraj Mohan,* a tale in Bengalee, relates how a person did justice to a friend by delivering over to him the property of which his father had been unjustly deprived by the former's father. *Mani and Mohan* relates the adventures of honest brother Mohan, his virtuous sister Mani, and the faithless wife of the brother, who, as well as the persecutors of Mani, met a sad fate as they deserved. This tale appears to have a large leavening of some English tale. All these translations and adaptations are, it need not be said, far superior to original works in Gujaráti both as regards plot and literary execution. Among all these works the translation of one only, Miss Braddon's "Trail of the Serpent," is by a University graduate. Two works among the original productions, however, deserve particular notice:—*Vechâyalo var athawá paisá kamáváni navi rit—Lagna,* or a sold husband or a new mode of making money—marriage, is a large, well-written tale affording much entertainment to the reader. The tale denounces the practice of asking rich dowries introduced by Pársi young

men latterly when accepting a girl in marriage, and points out the advantages of a love marriage. This practice, or rather the evil, however, it may be confessed, is not confined to Pársis; it pervades all wealthy classes of the natives; in the case of infant marriages, the parents of the boy perform as agents the task of exacting as much money as the parents of the girl could be induced to part with in favour of the son-in-law. The practice is of old standing, and latterly the grown-up boys have taken over the work from their parents if they be living. *Karan Ghelo,* or the last of the Rajput kings of Gujarát, a historical tale (third edition), is a well-written popular tale. It is a tale of the thirteenth century. Karan, the king of Anhilpur in Gujarát (now known as Pátan), forcibly carried off the beautiful wife of his minister, and the latter in revenge obtained the aid of Alláuddin Khilji, Emperor of Delhi, and drove the king from his throne to die an exile's death.

History.—Of the 9 works under this head, 7 are mere school manuals. *Ijipta,* or Egypt, is a translation of George Rollin's work on Ancient History of Egypt by a University graduate. It is a gift of His Highness the Gáekwád to Gujaráti literature. *The History of the Ancient Kings of the Pársis* is a very interesting translation. It is a translation into Gujaráti prose from Firdousi's "Sháh Námeh," and is a history or rather a legendary account of the ancient kings of Irán or Persia before it was conquered by the Arabs, with copious explanatory notes.

Language.—Eight books are mere school manuals, the remaining ninth being the third edition of the valuable large work on *Gujaráti Grammar* by the Rev. Joseph Van Someren Taylor, B.A., of the Irish Mission. The work is highly prized.

Medicine.—Of the two works one is a small tract on Hindu medicine, while the other carries peculiar interest with it. *Sterility in women, a guide to diseases of women,* is a valuable guide to Gujaráti-speaking women, as it explains and prescribes for certain diseases of women, conveys a knowledge of the different causes that bring on sterility in women, and directs remedies for those that are removeable. Human nature—particularly women, and among them Hindu women—is very anxious for a progeny, and when the chances of becoming a mother are lessened by lapse of time, the superstitious resort to wizards, dealers in gods and devils, and other impostors for charms and spells for the removal of barrenness, which is considered a great misfortune by womankind, and are cheated of their money by these sharpers. The book is likely to induce such women to resort to medical remedies and to be benefited. As to the value of the book as a medical work, it is highly spoken of by Surgeon-Major K. R. Kirtikar and Dr. A. M. Kunte, M.D. (Bombay). The book is written by a medical graduate.

Miscellaneous.—Seventy-seven works were registered under this comprehensive head. Among these publications are to be found Hindu Puránic legends and accounts of Jain saints, art and practice of elocution, ready answers of Birbal, the renowned Hindu minister of Emperor Akbar of Delhi, witticisms, short legendary accounts of important incidents in Indian history, moral instruction to men and women in the shape of short tales, tracts on vegetarianism, aims and objects of theosophy, system of native book-keeping, dissertations on religious questions, attacks on religions, ready reckoners, copy slips, Indian jugglery, Hindu astrology and several other subjects. Of this large number of publications the following alone deserve particular notice:—*Munsookhee Gunznámeh,* or a treasury of highly useful, entertaining, instructive and moral sentiments on various and numerous readable subjects, is a collection of prose and poetical works on some historical, social and moral subjects by a well-known Gujaráti author. The collection possesses special interest for the Pársi community and appears in its third edition. The two great Indian epics, the Rámáyana and the Mahábhárat, have been reproduced in the different vernaculars by numerous poets, or rather versifiers, but these versions being in verse and in old language, like versions in the vernaculars of other Puránic legends, they are difficult to be understood by the general reader easily and completely, and there has been evident for some years past a desire on the part of the general Hindu public to have these legends in prose in the different vernaculars, and this desire is being gradually satisfied. Here is *Rámáyana translated into Gujaráti prose from the original Sanskrit Ádikavi Shri Válmiki,* and also *Bháratártha Prakásh, Vana Parva,* or a Translation of the Bhárata Purán, the Forest section, giving an account of the life of the Pándava princes in the Kámyaka Forest. *Shristapádartha niyam ane Sudhárná or Physical Laws and Civilization* is a popular adaptation of Buckle's History of Civilization, Chapter 2, Volume I, which treats of the influences exercised by physical laws or agents upon the organization of civil society and individual character. The author has made a good use of the information on this and other cognate subjects collected from standard works, such as Guizot's History of Civilization, Draper's Intellectual Development of Europe, Humbolt's Cosmos, Mills' and Fawcett's works on Political Economy, etc., and produced a thoughtful work. Though the Gujaráti work is a translation of the Maráthi production of the same name published at the close of 1889, and rewarded by the Dakshiná

Prize Committee, it is really a valuable addition to Gujaráti literature. *Sati mandala ane Stri Purushná Dharma*, or assemblage of virtuous women and duties of a married pair, contains brief accounts of virtuous ladies, these being mostly taken from the Hindu Puráns, a few Ráj-put ladies, Virgin Mary, Amina the mother of the Prophet Muhammad and Sara Martin. The work also describes the reciprocal duties of a Hindu husband and wife and supplies information on the proper treatment of young children, and some other subjects highly useful to a married pair. *Ghandj Purátan Jamánáni Jarthoshti Bánuono Mertabo*, or the position of Zoroastrian women in remote antiquity, is a translation of a paper entitled "The Position of Zoroastrian women in remote antiquity, as illustrated in the Avestá, the sacred book of the Pársis," by Ervad Dárábji Dastur Peshotan Sanjána, B.A., giving a well-drawn sketch of the position occupied by Zoroastrian women in the Avestá periods. Their position is shown to have been, in most things, on the same level as man, and much attention is stated to have been paid to their moral and spiritual developments. *Áhár Mimánsá*, or a discourse on food by a University graduate, holds the theory that vegetables constitute the only proper food for man, supporting it with quotations from several authoritative Sanskrit and English works. *Jarthostione máns kháráni manái*, or a prohibition to the Zoroastrians to use flesh, quotes Zend Avestá to the effect that the Zoroastrians are forbidden to use flesh, fish or fowl. The tract is written and published by a Pársi theosophist under the auspices of the Bombay Vegetarian Society. *Parmárga Darshana*, or a view of the way to the other world, by a University graduate, is an attempt to explain Hinduism on a rationalistic basis. *Vidhavá Vapana Nishedha Lakhnárnen Javáb*, or a reply to the work entitled "Prohibition to shave the heads of widows," asserts that the Hindu shástras inculcate shaving the heads of widows, quoting some texts in support of its contention. *Character :—Influence of character, home power, companionship and example, translated from Chapters I, II and III of Smiles' Character,* impressively describes the great influence exercised by the mother in the contraction of habits and the education of the child. The lady translator deserves the thanks of the Gujaráti-speaking public for selecting this work and presenting the translation, which, it is gratifying to remark, has within five years of its first publications passed into second edition. *Stri Shringára*, or an ornament of the womankind, is also a valuable book. It conveys sound advice to women on their duties to their husbands and children, on economy, on household matters, on moral conduct in life, education and some other useful matters. This work is also prepared and published by a lady author. *Bhárat Svadesh Vátsalya ane Godravya*, or Love of our own country India and the wealth consisting of cows, is an eloquent appeal to the Hindus reminding them of the former greatness of India, condemning their laxity in strictly following their

the production of material wealth. The British Government is praised for throwing no obstacle in the way of the Indians following their respective religions

Poetry.—Of the 77 works registered under this comprehensive head, which covers subjects of all sorts written in verse, so many as 25 are Hindu Puránic legends or praises of certain Hindu gods and goddesses; 9 are either Jain legends or praises of certain Jain saints; 6 are brief descriptions of the Hindu-Muhammadan riots at Bombay of the 11th, 12th and 13th August 1893; 8 are dramatic songs; 5 love and other songs; 6 on morals; and the remaining 18 on miscellaneous subjects, such as praises of deceased relations or friends, praises of ruling chiefs, descriptions of havoc committed by the inundations of rivers during the monsoons, etc With the exception of old works by renowned poets, the other publications or original works are small tracts deserving no notice in this place. The works of the old poets Vallabh and Dhirábhakta are annotated and published under the patronage of His Highness the Gáekwád; works of poets Náráyandás, Dwárkádás, Vishnudás, Shivdás, Premánand's Nalákhyán, and a collection of a few works of several poets are all annotated and published by private individuals, two of whom are University graduates. Only one book carries some interest with it—*Sajjhyaya Málá*, Bhág pehelo, or several short pieces on the different subjects of the Jain religion, Part I, contains verses by different authors warning the pious Jains against certain passions and practices considered sinful by Jainism, and recommending others that are considered virtuous or meritorious.

Politics.—No work was registered under this head.

Philosophy.—Under this head there are five numbers of the Yoga Vásishtha Rámáyana, or the discourses of Saint Vasishtha, addressed to Prince Ráma, which is published in parts, containing advice, with illustrative narratives, on the best means of attaining true happiness; a translation of the Ekádasha Skanda, or the 11th Book of the Bhágavat Purán, treating of

men latterly when accepting a girl in marriage, and points out the advantages of a love marriage. This practice, or rather the evil, however, it may be confessed, is not confined to Pársis; it pervades all wealthy classes of the natives; in the case of infant marriages, the parents of the boy perform as agents the task of exacting as much money as the parents of the girl could be induced to part with in favour of the son-in-law. The practice is of old standing, and latterly the grown-up boys have taken over the work from their parents if they be living. *Karan Ghelo,* or the last of the Rajput kings of Gujarát, a historical tale (third edition), is a well-written popular tale. It is a tale of the thirteenth century. Karan, the king of Anhilpur in Gujarát (now known as Pátan), forcibly carried off the beautiful wife of his minister, and the latter in revenge obtained the aid of Alláuddin Khilji, Emperor of Delhi, and drove the king from his throne to die an exile's death.

History.—Of the 9 works under this head, 7 are mere school manuals. *Ijipta,* or Egypt, is a translation of George Rollin's work on Ancient History of Egypt by a University graduate. It is a gift of His Highness the Gáekwád to Gujaráti literature. *The History of the Ancient Kings of the Pársis* is a very interesting translation. It is a translation into Gujaráti prose from Firdousi's "Sháh Námeh," and is a history or rather a legendary account of the ancient kings of Irán or Persia before it was conquered by the Arabs, with copious explanatory notes.

Language.—Eight books are mere school manuals, the remaining ninth being the third edition of the valuable large work on *Gujaráti Grammar* by the Rev. Joseph Van Someren Taylor, B.A., of the Irish Mission. The work is highly prized.

Medicine.—Of the two works one is a small tract on Hindu medicine, while the other carries peculiar interest with it. *Sterility in women, a guide to diseases of women,* is a valuable guide to Gujaráti-speaking women, as it explains and prescribes for certain diseases of women, conveys a knowledge of the different causes that bring on sterility in women, and directs remedies for those that are removeable. Human nature—particularly women, and among them Hindu women—is very anxious for a progeny, and when the chances of becoming a mother are lessened by lapse of time, the superstitious resort to wizards, dealers in gods and devils, and other impostors for charms and spells for the removal of barrenness, which is considered a great misfortune by womankind, and are cheated of their money by these sharpers. The book is likely to induce such women to resort to medical remedies and to be benefited. As to the value of the book as a medical work, it is highly spoken of by Surgeon-Major K. R. Kirtikar and Dr. A. M. Kunte, M.D. (Bombay). The book is written by a medical graduate.

Miscellaneous.—Seventy-seven works were registered under this comprehensive head. Among these publications are to be found Hindu Puránic legends and accounts of Jain saints, art and practice of elocution, ready answers of Birbal, the renowned Hindu minister of Emperor Akbar of Delhi, witticisms, short legendary accounts of important incidents in Indian history, moral instruction to men and women in the shape of short tales, tracts on vegetarianism, aims and objects of theosophy, system of native book-keeping, dissertations on religious questions, attacks on religions, ready reckoners, copy slips, Indian jugglery, Hindu astrology and several other subjects. Of this large number of publications the following alone deserve particular notice:—*Munsookhee Gunznámeh,* or a treasury of highly useful, entertaining, instructive and moral sentiments on various and numerous readable subjects, is a collection of prose and poetical works on some historical, social and moral subjects by a well-known Gujaráti author. The collection possesses special interest for the Pársi community and appears in its third edition. The two great Indian epics, the Rámáyana and the Mahábhárat, have been reproduced in the different vernaculars by numerous poets, or rather versifiers, but these versions being in verse and in old language, like versions in the vernaculars of other Puránic legends, they are difficult to be understood by the general reader easily and completely, and there has been evident for some years past a desire on the part of the general Hindu public to have these legends in prose in the different vernaculars, and this desire is being gradually satisfied. Here is *Rámáyana translated into Gujaráti prose from the original Sanskrit Ádikavi Shri Válmiki,* and also *Bháratártha Prakásh, Vana Parva,* or a Translation of the Bhárata Purán, the Forest section, giving an account of the life of the Pándava princes in the Kámyaka Forest. *Shristapádartha niyam ane Sudhárná or Physical Laws and Civilization* is a popular adaptation of Buckle's History of Civilization, Chapter 2, Volume I, which treats of the influences exercised by physical laws or agents upon the organization of civil society and individual character. The author has made a good use of the information on this and other cognate subjects collected from standard works, such as Guizot's History of Civilization, Draper's Intellectual Development of Europe, Humbolt's Cosmos, Mills' and Fawcett's works on Political Economy, etc., and produced a thoughtful work. Though the Gujaráti work is a translation of the Maráthi production of the same name published at the close of 1889, and rewarded by the Dakshiná

Prize Committee, it is really a valuable addition to Gujaráti literature. *Sati mandala ane Stri Purushná Dharma,* or assemblage of virtuous women and duties of a married pair, contains brief accounts of virtuous ladies, these being mostly taken from the Hindu Purâns, a few Rájput ladies, Virgin Mary, Amina the mother of the Prophet Muhammad and Sara Martin. The work also describes the reciprocal duties of a Hindu husband and wife and supplies information on the proper treatment of young children, and some other subjects highly useful to a married pair. *Ghanáj Purátan Jamánáni Jarthoshti Bánuono Mertabo,* or the position of Zoroastrian women in remote antiquity, is a translation of a paper entitled "The Position of Zoroastrian women in remote antiquity, as illustrated in the Avestá, the sacred book of the Pársis," by Ervad Dárábji Dastur Peshotan Sanjána, B.A., giving a well-drawn sketch of the position occupied by Zoroastrian women in the Avestá periods. Their position is shown to have been, in most things, on the same level as man, and much attention is stated to have been paid to their moral and spiritual developments. *Áhár Mimánsá,* or a discourse on food by a University graduate, holds the theory that vegetables constitute the only proper food for man, supporting it with quotations from several authoritative Sanskrit and English works. *Jarthostione máns khávâni manái,* or a prohibition to the Zoroastrians to use flesh, quotes Zend Avestá to the effect that the Zoroastrians are forbidden to use flesh, fish or fowl. The tract is written and published by a Pársi theosophist under the auspices of the Bombay Vegetarian Society. *Parmárga Darshana,* or a view of the way to the other world, by a University graduate, is an attempt to explain Hinduism on a rationalistic basis. *Vidhavá Vapana Nishedha Lakhnárnen Javáb,* or a reply to the work entitled "Prohibition to shave the heads of widows," asserts that the Hindu shástras inculcate shaving the heads of widows, quoting some texts in support of its contention. *Character.—Influence of character, home power, companionship and example, translated from Chapters I, II and III of Smiles' Character,* impressively describes the great influence exercised by the mother in the contraction of habits and the education of the child. The lady translator deserves the thanks of the Gujarâti-speaking public for selecting this work and presenting the translation, which, it is gratifying to remark, has within five years of its first publications passed into second edition. *Stri Shringára,* or an ornament of the womankind, is also a valuable book. It conveys sound advice to women on their duties to their husbands and children, on economy, on household matters, on moral conduct in life, education and some other useful matters. This work is also prepared and published by a lady author. *Bhárat Svadesh Vátsalya ane Godraiya,* or Love of our own

[illegible]

tion by steadfastly following the Aryan religion and by protecting the cow with a view to have a sufficient supply of oxen that are so indispensably necessary for the cultivation of the soil and the production of material wealth. The British Government is praised for throwing no obstacle in the way of the Indians following their respective religions.

Poetry.—Of the 77 works registered under this comprehensive head, which covers subjects of all sorts written in verse, so many as 25 are Hindu Puránic legends or praises of certain Hindu gods and goddesses; 9 are either Jain legends or praises of certain Jain saints; 6 are brief descriptions of the Hindu-Muhammadan riots at Bombay of the 11th, 12th and 13th August 1893, 8 are dramatic songs; 5 love and other songs; 6 on morals, and the remaining 18 on miscellaneous subjects, such as praises of deceased relations or friends, praises of ruling chiefs, descriptions of havoc committed by the inundations of rivers during the monsoons, etc. With the exception of old works by renowned poets, the other publications or original works are small tracts deserving no notice in this place. The works of the old poets Vallabh and Dhirábhakta are annotated and published under the patronage of His Highness the Gáekwád; works of poets Náráyandás, Dwárkádás, Vishnudás, Shivdás, Premánand's Nalákhyán, and a collection of a few works of several poets are all annotated and published by private individuals, two of whom are University graduates. Only one book carries some interest with it—*Sajjhyaya Málá,* Bhág pehelo, or several short pieces on the different subjects of the Jain religion, Part I, contains verses by different authors warning the pious Jains against certain passions and practices considered sinful by Jainism, and recommending others that are considered virtuous or meritorious.

Politics.—No work was registered under this head.

Philosophy.—Under this head there are five numbers of the Yoga Vásishtha Rámáyana, or the discourses of Saint Vasishtha, addressed to Prince Ráma, which is published in parts, containing advice, with illustrative narratives, on the best means of attaining true happiness; a translation of the Ekádasha Skanda, or the 11th Book of the Bhágavat Purán, treating of

the doctrines of Vedántism and Bhakti or devotion to God, and being chiefly a dialogue between the god Krishna and his friend Uddhava; a small tract called Hastámala explaining the Vedánta philosophy said to be communicated by the god Shiva, one of the Hindu triad, to his spouse at a request from her; two are small tracts of Jain philosophy conveying instruction for the renunciation of all sensuousness, and inculcating strict observance of Jainism, and describing the leading principles of Jain philosophy, religion and morality; and a translation of *Re-incarnation* by Mrs. Annie Besant, published by the Theosophical Propaganda Society.

Religion.—Of the 6 works, 4 are Jain religious tracts, one of the latter being a translation of the Kalpasutra, one of the Jain scriptures read during the annual Paryushana holidays, one a tract of the Svámi Náráyan sect of Vaishnavism, and one a tract of Zoroastrianism.

Science, Mathematical and Mechanical and Natural and other.—All the works on these subjects are mere small school-books.

Travels and Voyages.—Of the two works under this head one is a translation, with slight omissions in a few places, of *Trip round the world* by Mr. W. S. Caine, M.P.; and the other, *Travels in Upper India, Part I,* by a University graduate, contains a brief description of the cities of Ajmere, Jeypur, Delhi, Agra, Táragad and Mount Abu, and of the sights worth seeing in them, by a Muhammadan gentleman who visited the first named five places in 1887 and the latter two places in 1892. The description is interesting.

HINDI.

9. *Arts.*—The 5 works entered under this head are:—The Native Musketry Instruction, 1892 (revised and enlarged 6th edition); The Martini-Henry Rifle and Carbine Firing Exercise, 1892 (corrected 3rd edition); The Infantry Drill, 1892, Vol. I, Parts I to IV; The Guard and Sentry Duty (revised and enlarged 2nd edition); and a small work for teaching how to play upon the Indian guitar of three strings, with some Hindi songs for practice.

Drama.—*Yoban Yogini,* or the Young Female Ascetic, is a historical drama. It was decreed by fate that Máyávati, the Princess of Gujarát, would be an ascetic and the astrologers had so predicted. The King of Gujarát tried to belie the prediction, but failed. Máyávati and Prithiráj Chavhán, King of Delhi, fell in love with each other. Shankaráchárya, a Jain priest, fomented quarrels among the different Hindu princes in connection with Máyávati with the object of enriching himself for the purpose of effecting a spread of Jainism. Muhammad Ghori, King of Gijhni, invaded India at this time and defeated the divided Indian princes, and among them Prithiráj, who was taken prisoner to Gijhni. Máyávati followed her over there in the dress of an ascetic, and committed suicide on the murder of her lover.

Law.—The Indian Articles of War (Act No. V of 1869), and *Kitáb Fiká Asána,* or a Book on Muhammadan Law in easy Hindi (in Arabic characters).

Miscellaneous.—There is a splendid edition of a Hindi translation in prose, of the great Sanskrit epic Válmiki's Rámáyana, with a few tracts on Indian astrology.

Poetry.—Most of the 16 works registered under this head sing the praises of the god Krishna and a few other gods of the Hindu pantheon. Two works carry special interest under the existing circumstances: *Goupamá, Gorakshá ane Jivarakshá upadesh manjeri, etc.,* or verses on the comparison of the cow, and protection of the same, preservation of life from slaughter, etc., describes the cow as a great benefactor, compares her to a mother, and exhorts the public to protect her from slaughter for beef both on account of her being a sacred and highly useful domestic animal. The second book is still more interesting. *Kabirkrita Káfarbodha,* or advice to the infidel by Kabir, censures Muhammadans for killing cows for beef, sheep for mutton and goats for flesh, for performing circumcision, and for several other practices. Hindus are also censured for worshipping idols, for not practising widow marriage, for using mutton and other flesh, and for several other superstitious practices. Kabir is said to have been a Muhammadan by birth. He was, however, the most celebrated of the twelve disciples of Rámánand, who was the founder of a sect of Vaishnavas known after his name, worshipping the god Ráma and his spouse the goddess Sitá. Kabir lived about the end of the fourteen century and founded another sect of Vaishnavism called Kabir Pantha. His followers believe in one God and do not observe all the Hindu ceremonies, yet pay respect to Vishnu as a form of the Supreme Being.

Religion.—*Hansa Muktávali,* or a work of that name, prescribes the worship of the true God and the means of gaining *moksha* or final or eternal emancipation. The book belongs to the Kabirpanthis or followers of Kabir mentioned in the above paragraph,—one of the

six principal subdivisions of the Vaishnavas who worship Vishnu as the chief god of the Trimurti or the Hindu triad. The Kabirpanthis are to be found in tolerably large numbers in Upper and Central India, and are very thinly scattered in Southern India. The books of this sect are rarely printed and published in this part of the country.

KÁNARESE.

10. *Arts.*—One of the two works under this head is a collection of recipes for preparing some vegetable dishes and sweetmeats used by the higher classes in Maháráshtra. The other book is a small work on Indian pyrotechnics.

Biography.—*Charitra Sangraha*, Bhág I and II, or a collection of short biographical sketches, Parts I and II, the only two books registered under this head, are school-books written by a University graduate. Part I gives brief lives of Indian religious reformers, a few Mogul Emperors of Delhi, Shiváji, the founder of the Maráthá Empire, and some early British Governors-General of India; and Part II contains brief sketches of the lives of certain well-known characters, particularly in the history of England.

Drama.—Of the four works entered under this head, three are translations of well-known old Sanskrit dramas, namely, *Priyadarshiká* by Shriharshadeva *Uttara Rámacharitra* by Bhavabhuti, and *Veni Sanhára* by Bhatta Náráyana and the fourth, *Sangita Indra Sabhá Nátak*, or the drama of the Court of Indra in musical verse, an original production, dramatises the popular legend about Tilottamá, a fairy of Indra's Court, falling in love with Prince Chandrasena and marrying him, her expulsion from the Court, the imprisonment of the prince, the intercession of the fairy's friend and restoration of the pair to Indra's favour.

Miscellaneous.—The only interesting work under this head is a small tract entitled *Vira Shaiva Matábhudaya Chandriká*, or a book describing the progress of the Vira Shaivas. The book describes the progress made by the Vira Shaivas or Lingáyats (who are worshippers of the lingam, and carry a representation of it suspended around their necks) in general education. This community is to be found in the south-eastern districts of this Presidency. They are generally cultivators of land or traders. The book states that by the exertions of Mr. Rudragavdá, Chenvirgavdá Artál, District Deputy Collector of Bijápur, a Lingáyat, funds were collected and are being used in assisting poor Lingáyat students in getting themselves educated in Government vernacular and English schools and even in colleges, as well as in Sanskrit schools maintained from the fund, and expresses satisfaction that education is gradually spreading and enlightening a sect of Hinduism that was previously enveloped in ignorance and superstitious darkness.

Poetry.—Of the 8 works under this head, 2 only deserve special notice. One is a translation, in Kánarese, of that beautiful Sanskrit poem the Meghaduta, or the Cloud Messenger, by the poet Kálidás, well known to oriental scholars, which describes a message sent by a banished Yaksha, demi-god attendant on Kuber, the treasurer of the gods or the Indian Plutus, to his wife on the Himálayas, a cloud being personified and converted into the messenger; and the other is a reprint of a portion of the well-known large poem, in Kánarese, by Shadákshara Deva entitled *Rájashekhara*. The reprint is the seventh section of the poem describing the triumphal journey of Prince Rájashekhara of Dharmávati, whose conquest of Sinhaldvipa, or Ceylon, is described in previous sections, to Ceylon, his accidentally meeting the Princess of Ceylon, their falling in love with each other, and their marriage.

Philosophy.—All the works registered under this head treat of Vedántism, the last and perhaps the latest of the six systems of philosophy that represents the popular pantheistic creed of India.

URDU.

11. *Biography.*—*Sar Gajhast yáne Ahavále-Umar Mullá Dopiyájhá*, or adventures or account of the life of Mullá Dopiyájhá, gives a short biography of Abdul Hasan *alias* Mullá Dopiyájhá, one of the officers of the household of Emperor Akbar of Delhi. Mullá Dopiyájhá was, like Birbal, reputed for shrewdness and ready wit. There are stories illustrating his ready replies and witticisms in talking to Emperor Akbar and other persons. Mullá Dopiyájhá was a native of Arabia, and through certain incidents came to India and entered the Emperor's service.

Dramas.—Of the three works two are dramas intended for the stage, one having for its burden the popular legend of Prince Tájulmuluk and Fairy Bakávali, and the other has the story of Ali Bábá and the Forty Thieves of the Arabian Nights, while the third work contains short extracts from several dramas.

Miscellaneous.—The only book under this head possessing some interest is *Zabán*, or language, that gives a brief historical account of the Urdu language. Four small tracts give

a brief account of the Hindu-Muhammadan riots at Bombay of the 11th, 12th, and 13th August 1893.

Poetry.—Most of the works registered under this head are verses in praise of the Prophet Muhammad or some reputed saints and love songs, the only books carrying some interest being *Jáme Sharáb—Kháná Kharáb*, or a cup of wine ruins a man, which severely condemns the use of spirituous drinks; and *Kisse Jhaitun or Mahomed Hanif*, or the story of Princess Jhaitun and Prince Mahomed Hanif. Princess Jhaitun, the daughter of the King of Imrán, an idolator, fought with and wounded Mahomed Hanif, Prince of Medina, a Muhammadan kingdom, who had gone into her country on a hunting excursion, and imprisoned his four companions. Mahomed Hanif afterwards conquered her and her father's kingdom, converting them to Muhammadanism, and married the princess. The story is attractive. *Nurnámáh, Kissae Hojarat Bilál*, or the Book of Light or the story of Hajarat Bilál, who was a negro slave and was mercilessly persecuted by his master and other idolators for his conversion to Muhammadanism, but who braved all these miseries and became a companion and staunch follower of the Prophet Muhummad. *Adábul Nissá, Jilda Dum*, or modesty of women, Part II, conveys advice on respectful behaviour of women according to Muhammadan law; *Faryáde Hind*, or the complaint of India, contains verses relating the complaint made to God regarding the quarrels between Hindus and Muhammadans, and asking His grace to restore peace.

Religion.—Under this head two works carry particular interest—one stating that it is against the Muhammadan law to fall prostrate before man, as that honour is due only to God; and the other is a controversy between a Suni Muhammadan and an atheist which took place at Aligbur in Upper India, the atheist being defeated.

ARABIC-SINDI.

12. Most of the works in this language are school-books carrying little interest. The following books, however, deserve notice:—

Poetry.—*Grantha Sáhebone Pathariyá Mutri Pujá Khandan*, or condemnation of the worship of stone images as mentioned in the Grantha Sáheb or religious work of the Sikh sect, severly condemns worship of idols.

Philosophy.—Under this head is a translation of that well-known philosophical Sanskrit poem the *Bhagavad Gitá* that is equally revered by all sects of Hinduism throughout the length and breadth of India.

Religion.—*Sakhámanijo Sár*, or Essence of Mental Pleasures, contains the tenets of the great religious sect of the Sikhs founded by Nának.

SANSKRIT.

13. *Biography.*—*Prasáda shatakam*, or one hundred verses about Prasád, is a brief biography of the well-known Sanskrit Pandit Mahámahopádhyáya Pandit Durgá Prasád, who edited the Kávya Málá or a series of Sanskrit poems, and Vátsyáyana Pranita Káma Sutra, or a love manual by Vátsyáyana. The Pandit's untimely death is said to have left incomplete the work of editing Rájataraugini by Kalhána which he had recently commenced.

Drama.—The five works registered under this head are well-edited reprints of dramas by well-known authors. The *Málati Mádhava* of Bhavabhuti. This drama is well known to English Sanskrit scholars; the plot is a love tale containing a faithful picture of domestic life and manners, notwithstanding a free mixture of the preternatural element. This is the first edition of a reprint with two commentaries, one by Tripurári and the other by Jagaddhara. The *Prasanna Rághava* of Jayadeva dramatises the adventures of King Ráma, the seventh incarnation of God according to Hindu mythology and the hero of the Rámáyana, which have been extensively made use of in Sanskrit dramatic literature. The *Mahávira-charita* of Bhavabhuti with the commentary of Vira Rághava dramatises the story of King Ráma as told in the first six books of Válmiki's Rámáyana, with some variations. The *Párvati Parinaya* of Bánabhatta gives an account of the marriage of the goddess Párvati, the daughter of Mountain Himálaya, with the god Shiva, one of the Hindu triad, and the episode of the burning of the god of love by the fire which issued from the third eye of Shiva when he was disturbed in his penance by Káma or god of love. The *Mukundánanda Bhána* of Káshipati describes the cunning course followed by vicious women for successfully baffling the vigilance of their guardians in order to satisfy their unlawful desires, and, at the same time, to appear virtuous in the sight of the public. There are a few passages in this work that are written in bad taste. The edition is annotated. Bhána is a sort of drama in which one only of the interlocutors appears on the scene and describes as a narrative some intrigue told either by the hero or a third person.

History.—The *Rájatarangini* of Kalhána (annotated) is a chronicle of the kings of Kashmir written by Kalhána about A.D. 1148 This is almost the only work of any historical value in the whole range of Sanskrit literature.

Language.—Under this head the most noticeable work is *Nyáyakosha* or Dictionary of the Technical Terms of the Nyáya Philosophy, etc. The work is in its second edition, being an enlarged and amplified reprint of the first edition, and has been published by the Department of Public Instruction, Bombay. The lexicon contains almost all the technical terms of Hindu logic occurring in the aphorisms of Gautama, the Gadádhari and several other works on the same subject, of which a list is given in the book. In some cases illustrations have been added to definitions. The book will be of great service to students of the six systems of Hindu philosophy.

Poetry.—The following three works only deserve particular notice, the rest being reprints of old works, with or without annotations, in praise of some gods of the Hindu pantheon. *Chandraprabhá Charita* of Viranandi relates the life of Chandraprabhá, the eighth of the twenty-four Jain tirthankáis or principal saints. *Palándu Rájashatakam* contains one hundred verses in praise of onion, describing its various medicinal qualities and stating its being honoured even by gods of the Hindu pantheon; *Samayochita padya Málika*, or a collection of verses that should be remembered on seasonable occasions, gives Sanskrit verses from different works, portions of which have passed into proverbs or sayings.

Philosophy.—The *Suta-samhitá* with the commentary of Shriman Madhaváchárya is a portion of the Skanda Purán, discoursing on diverse subjects of a religious and philosophical nature, from the most commonplace to the most abstruse;—for instance, the religious merit of applying sacred ashes to the body, the religious duties of the four classes of the Hindus on one hand, and the identity of the human soul with the supreme spirit, the means of salvation, on the other. Skanda Purán is one of the six Támasa Puráns that glorify the god Shiva, one of the Hindu triad. The *Sambahanda vártika* only from the *Brihadáranyakopanishadbháshya Vártika* by a Shrimat Sureshvaráchárya and "the first two Adhyáyas from the same by the same author," are extracts from an old philosophical work. Brihadáranyakopanishad is a long treatise on the science of Brahma or the Supreme Being regarded as impersonal, the soul of the universe from which all-created things emanate, and to which they return. It forms the last portion of the Shatapathabráhmana, the legendary and liturgic dissertation annexed to the Vájasaneyi Sanhitá, or the white rescension of the Yajurveda The present edition contains a commentary by Shrimat Anandagiri. *Patanjala Sutráni* with the scholium of Vyása and the commentary of Váchaspati contains aphorisms on the Yoga system of philosophy, which teach the means by which the human soul may attain complete union with the supreme soul, namely, abstract meditation of the Supreme Being is inculcated as the only way to absolution, and rules for its practice are laid down. The remaining works are small tracts on Vedántism.

[illegible] .rge collection of hymns, [illegible] spiritual heads of the [illegible] directions of the religious law, religious decisions, etc. *Satika Kundárka* and *Satika Kundasuddhi*, or works on sacrificial altars, with a commentary on each, are two different works giving measurements, positions and other particulars of round, square, triangular, hexagonal and other kinds of holes made in the gr[illegible]

ge[illegible]

form one of the three principal sects of the Hindus. [illegible] religious treatises teaching magical and mystical formularies for the worship of the deities and for the attainment of superhuman power. They are mostly in the form of a dialogue between Shiva and Durgá, who are the peculiar gods of the Tantrikas. These works are very numerous, and their authority in many parts of India has superseded that of the Vedas. They are said to comprise five subjects, namely: (1) Creation; (2) Destruction of the world; (3) Worship of the gods; (4) Attainment of all objects, especially of six superhuman faculties, (5) The four modes of union with the supreme spirit by meditation. The ritual enjoined is of two kinds, the impurer being called Vámáchára, the purer Dakshináchára, which has led to the division of the sect into Vámácháriss and Dakshináchárias. Sháktapramoda is a collection of formularies from several Puránas for the worship of the goddess Shakit or Durgá under her ten (of the many) names of Káli, Tárá, Tripurasundari, Bhuvaneshvari, Chhinnamastá, Tripurabhairavi, Dhumávati, Bagalámukhi, Mátangi, and Kamalá. The compilation contains some other works for the use of the Sháktas.

KONKANIM.

14. *History.*—The single work under this head in this dialect of the Roman Catholic atives of the Southern Konkan, or more correctly of Portuguese territory of Goa, shows that ducation is making some progress in this once a backward class. *Historia do Imperador arlos Magno e dos Doze Pares De França, Vol. II*, or History of Emperor Charles the reat and his twelve pares or officers of France, relates the great deeds of Emperor Charles lagnes of France, who adopted drastic but just and humane measures to quiet the Turks, who vere putting every barrier in the way of Christians, and to carry among them the lamp of Christ's faith by the agency of the sword when persuasion proved useless.

Miscellaneous.—*Fardideliniyah Filisánil Kokniyah al Máruf Kasasul Anbiá*, or benefits of Muhammadanism in Konkani language, contains an account of the Prophets from Adam to Muhammad and of some other saints, and a guide to Muhammadanism. The dialect of this book is that of the Muhammadans of the Northern and Southern Konkan, among whom also education is making progress.

PERSIAN.

15. *History.*—*Khávar Námá*, or the Book of Khivar, is a short account of the conversion of the people of Persia to Muhammadanism by Ali, the fourth Khalif. *Turk Tázane Hind*, or the Turkish conquerors of India, is a large history of India in five volumes commencing from the time of Sultán Muhammad of Gijhni and concluding with the reign of Muhammad Sháh, the grandson of Aurungzeb. The work is original and in its first edition. *Tárikh Bábul*, or History of Bábul, describes the grandeur and importance of the ancient city of Bábul or Babylon on the Euphrates, and relates some historical events in the reigns of the Babylonian kings.

Philosophy.—*Latdeful Maárif*, or the science of the grace of God, is a small work on human soul and its union with the Almighty. This work belongs to Sufists, a sect of Muhammadan devotees who are free thinkers or pantheists conforming outwardly to the Muhammadan creed. Sufism closely resembles the Hindu Vedánta.

Religion.—*Ishtehár*, or a notification, is advice to Muhammadans not to listen to the principles advocated in a book called "Tofaya Mahammadi," written by a Hindu, which slanders Imám Husain and other Muhammadan saints.

Science, Natural.—*Nafáisul Funun*, or the best sciences, is a small old work on Persian astronomy, chemistry, physics, etc.

Travels and Voyages.—*Safar Námá*, or a Book of Travels, describes the travels of Hakim Násir Khusro, a great philosopher, in Egypt, Arabia, Thibet, Turkey in Asia, etc., in Hijri 438 = A.D. 1060.

ARABIC.

16. *Poetry.*—*Malud Sharful A'nám*, or the birth of the Prophet Muhammad, contains a historical account of the great event.

Religion.—*Al Islám* or Islamism is a translation, in Arabic, of the address delivered in November 1892 in the Frámji Kávasji Hall, Bombay, by Mr. Alexander Webb, a convert to Islamism, maintaining that Islamism was the true religion.

ENGLISH AND GUJARÁTI.

17. *Language.*—The *Student's Gujaráti Grammar with exercises and vocabulary* by the Revd. Geo. P. Taylor, M.A., B.D., of the Irish Presbyterian Mission, Gujarát, is a large grammar of that language highly useful to Europeans desirous of studying that language.

GUJARÁTI AND HINDI.

18. *Fiction.*—*Mojdin Mehetáb*, or the story of Mojdin and his beloved Mehetáb, is a short but beautiful tale in Hindi verse with a commentary in Gujaráti. It relates that Prince Mojdin was son and heir-apparent to King of Persia. He fell in love with Mehetáb, daughter of the king's minister, and the latter reciprocated the feeling, though she had been betrothed to another. When the king heard of this he was much exasperated with his son, and sentenced him to banishment to Constantinople. Mehetáb could not bear the separation, and addressed a letter to her lover relating the pangs of separation experienced by her. Mojdin returned to Persia. He was soon arrested and placed before the king, who sentenced him to capital punishment. On Mehetáb's learning of this she appeared before the king, pleading for her lover's life, confessing she was the real offender in having seduced the prince, and offering to bear capital punishment for the crime with contentment. The prince, on the other hand,

said he was the offender, and considered it dire injustice to allow an innocent person to be beheaded in his stead. The king was moved by the spectacle, and appealed to the káji to decide the matter equitably. The káji's court, after hearing the whole case, sentenced the prince to elect either to resign the hand of Mehetáb or to give up his claim to the throne of Persia. The prince chose to do the latter for the hand of his beloved, and afterwards by his courage and prowess earned a new kingdom for himself. The verses by the poet Udayarám are very old.

Poetry.—Shri Shivaráj Bávani, or fifty-two verses about Shivráj, sing the praises of Shiváji, the founder of the Maráthá Empire. The author Bhushana was a poet at Shiváji's Court. The original Hindi verses are accompanied by notes in Gujaráti.

GUJARÁTI AND ZEND.

19. *Miscellaneous.—Prize Essay on the four classes of the ancient Iránians in the Avesta period*, namely, the priests, the warriors, the husbandmen and the artizans, with a comparison of the four classes of the ancient Hindus, asked from the students of the Sir J. J. Zarthoshti Madressa for the year A.D. 1892, is an intelligently written paper and contains much information on the subject.

SANSKRIT AND MARÁTHI.

20. *Philosophy.—Sarva Darshana Sangraha Chárvákadarshanam*, or a compendium of all the darshanas or the various systems of philosophy, the doctrine of Chárváka, carries peculiar interest with it. Chárváka was the founder of the Indian materialistic school. Nothing is known about him; he probably lived before the composition of the Rámáyana. He was a great sceptic in matters of Hindu faith, and is considered by the orthodox as an atheist or materialist. According to some, the materialistic doctrines taught by Chárváka were handed down to him by Brihaspati—Brihaspati sutras or aphorisms of Brihaspati. Chárváka darshana, or the doctrine of Chárváka, is the first of the fifteen systems of philosophy described by Sáyana Mádhava in his Sarvadarshana Sangraha. The Chárvákas or followers of Chárváka, otherwise called Lokáyatas or Lokáyatikas, affirm that the soul is not different from the body, and all the phenomena of the would are produced spontaneously without the help of the "Unseen." Another small book entitled *Tukáramkrit Abhanga, Pákhanda Khandana va Sidhánta Dnyána* or abhang songs by Tukárám or refutation of heresy and knowledge of truth, also carries peculiar interest with it. It points out the folly of worshipping idols, of believing the Hindu castes to proceed from birth rather than from merit, and of entertaining other superstitions of Hinduism, and advises worship of the Supreme Being. Tukárám was a well-known poet, saint and philosopher of Maháráshtra. He has composed numerous abhanga songs on devotional worship of God, morality, Vedántism, etc., containing very sensible and trite remarks. His works are very popular, and portions of them are sold in large numbers, particularly among the backward classes of the people, on a large number of whom they have produced, it is well known, the salutary effect of not attaching importance to ceremonial idol worship and betaking to mental worship of the Almighty, adopting a moral course of life and hating pompous professions of piety.

Religion.—Paramarahasya, or the great secret, is one of the religious books of the Hindu sect called Lingáyat, who worship the lingam of the god Shiva and carry the representation of it suspended around the neck. They call themselves Virashaivas or the sturdy maintainers of the notions and practices of the followers of the god Shiva. The original text is in Sanskrit, being a dialogue between the god Shiva and his spouse Párvati, relating the duties and greatness of the sect and inculcating popular Vedántism. The text is accompanied by a commentary in Maráthi. The latter work is 292 years old.

SANSKRIT AND GUJARÁTI.

21 *Miscellaneous.—Pitri-marnottara Vidhána*, or ceremonies to be performed for deceased parents and other members of a family, condemns the prevailing practice, among the ignorant classes, of giving caste dinners on the death of a relative, on the authority of the texts from Manu's religious laws, observing that the custom is contrary to the Hindu shástras, which enjoin the feeding of five Bráhmins, at the most, on such occasions. *Ek Patni vrata Prabandha kind Pati dharma*, or an essay on the practice of having but one wife or the duties of a husband, quotes text from the Hindu shástras enjoining the practice of having only one wife, and condemns the custom followed by a few, particularly among the lower classes, of marrying more wives while the first is living, and pointing out its evils. *Satyásatya vichára*, or a consideration of truth and falsehood, exposes the absurdity and immorality of the tenets of the Sháktas or worshippers of the goddess Shakti and t[illegible] egeneration

the sects had reached in the name of religion, and maintains that the religious and other practices of the Hindus of the present day require to be reformed on the basis supplied by the Vedas, that Vedic religion is the true religion, and that, if the Hindus wish to bring about their regeneration, they must pay that respect to the Vedas and their appendices which the "Rishis" or sages of old paid them, and practise the directions given therein, in preference to the numerous doctrines preached by infidel advisers, as Chárváka and men of his type in their books called the Tantras.

Poetry.—Amarushataka, or one hundred verses by the poet Amaru, contain verses on love. The work is ascribed to Shankaráchárya, the great Indian philosopher and stanch disseminator of Vedántism and the reviver of Hinduism. The legend about the work is peculiar. The verses are called Amarushataka, because the áchárya composed them while he personated and lived as King Amaru. The text is accompanied by a translation in Gujaráti verse and a commentary in the same language on each verse. The text for the present publication is taken after collation with several copies, and is carefully prepared. The editor is a University graduate.

Politics.—Shukraniti, or the science of ethics or politics, is one of the few old indigenous works which attempt to treat the art of government in a systematic manner. It lays down rules for various branches of government. Many of these rules are wise and liberal. The original text is accompanied by a translation in Gujaráti.

Philosophy.—Of the three works under this head one only deserves notice. *Sánkhya-darshana,* or the Sánkhya system of philosophy by Kapila, is one of the six systems of Hindu or Aryan philosophy which grew out of the Upanishads. This, like the other systems, is delivered in sutras or aphorisms, and is accompanied by a commentary in Gujaráti entitled "Pradipaka." Sánkhya repudiates the notion that impure matter can originate from pure spirit, and, of course, denies that anything can be produced out of nothing.

SANSKRIT AND ENGLISH.

22. *Drama.—Nágánanda* by Shri Harshadeva, edited with an introduction and notes, critical and explanatory, is a carefully prepared and amply annotated edition by two University graduates. Nágánanda, or joy of the snake-world, is a Hindu Buddhistic drama dramatising a well-known Hindu mythological story to be found in the Katha Sarita Sagara, Taranga (Chapter 22), supporting the Buddhist law of life—" Harmlessness to life is the best duty."

Language.—The *Sáhityasárasangraha,* being a treatise on Indian poetics based on the works of Dandin, Dhananjaya, Manmata, Vishwanáth Jagannátha, etc., in two parts. Part I is bare outlines of the canons of Indian poetics, being chiefly based on Dasharupaka, a well-known work on rhetorics. The work is the production of a University graduate.

Philosophy.—The *Hatha Yoga Pradipika* of Svátmárám Swámi, translated, is a reproduction of the work, together with a commentary in Sanskrit by Brahmánand accompanied by a translation, in English, of both by a University graduate. Hatha Yoga is a particular mode of abstract contemplation difficult to practise, and as such distinguished from Rája Yoga. It is performed in various difficult ways, such as standing on one leg, holding up the arms, etc., etc. *Tarka Sangraha* with the Dipiká of Annambhatta, edited with a critical introduction, copious explanatory notes, etc., is also a carefully prepared edition with a short but interesting introduction by a University graduate. Tarka Sangraha is a manual of Vaisheshika Branch of the Nyáya philosophy and is useful to students of Sanskrit logic.

Religion.—Páráshara Dharma Sanhitá, or Páráshara Smriti with the commentary of Sáyana Mádhaváchárya, edited with various readings, critical notes, an index, appendices, etc. Vol. I. is a collection of text from different legendary and scriptural works on the duties, mostly religious, of the Hindus. The foot-notes are on different readings of the text found in the several manuscripts used by the editor in the preparation of the work. (Bombay, Sanskrit Series, No. XLVII.)

SANSKRIT AND HINDI:

23. *Medicine.—Abhinava Nighantu,* or a new Medical Lexicon, gives the names, in Sanskrit, Hindi, Latin and English, of a number of Indian herbs, fruit, minerals, etc., used in Indian medicine, and describes their medical properties and the quantity in which they are to be administered, etc.

Philosophy.—Dakshinámurti-stavah, or a hymn to the god Dakshinámurti, one of the forms of the god Shiva with the Tantrikas, is a work on popular Vedántism by Shankaráchárya, the great Vedántic philosopher and reviver of Hinduism. The Hindi portion of the work is a translation of the commentary, in Sanskrit, on the text by Rámatirthaswámi.

Vichárадіpiká, or the Lamp of Thought, is a short treatise giving substance of the Vedántic philosophy, on which there is another similar work entitled *Vedánta Sára* or substance of Vedántism. *Brihaddáranyakopanishad*, or the Upanishad called Brihadáranyaka, together with a commentary on it by Pandit Shri Pitámbar Sharmá according to the commentary on the original by Shankaracharya, in three volumes. Brihadáranyaka is a celebrated Upanishad forming the last six adhyáyas or chapters of the Shatapatha Bráhmans of the Vájasneyi Sanhitá of the Yajurveda. It is a long treatise on the science of Brahma, or the Supreme Being regarded as impersonal, from which all created things emanate and to which they return.

Science, Mathematical.—Ganit Lilavati, or a treatise on arithmetic of that name. The book is called "Lilávati" after the name of the daughter of the author, who was a great Indian astronomer. It is believed that the book was first taught to Lilávati, who afterwards became a learned lady Ganit Lilávati is the first part of a large work, which consists of four parts entitled "Siddhántasiromani."

ARABIC AND ENGLISH.

24. *Miscellaneous.—A Moslem present*, an anthology of Arabic poems about the Prophet, and the Faith of Islam, Part I, containing the famous poem of Al Busári, well known as Kasidatul Burdah Lil Busári, "The poem of the Scarf," with an English version and notes. The poem is in praise of the Prophet Muhammad, relating a few out of his many miracles in support of the truth of his mission, his visit to heaven, and his investiture by God with high honours, etc. The poem is regarded by the Muhammadans with deep reverence and respect, and is generally recited or read on solemn occasions as an auspicious source of blessing. Several lines of the poem are believed by the Muhammadans to have great influence in many diseases, removing suffering and distress or calamity if read repeatedly according to certain prescribed formula. The poem was written in the seventh century of the Islám, and is said to be universally popular throughout the Moslem world on account of its holding no polemical views.

TRI-LINGUALS.

25. There is not a single work of interest among the fourteen works divided under nine tri-lingual combinations. Almost all are school manuals.

PERIODICALS.

26. *English.*—These may be divided into Political, such as the *Quarterly Journal of the Poona Sárvajanik Sabhá* and the *English Opinion on India*; Antiquarian, as *The Indian Antiquary*; Scientific, as *The Journal of the Bombay Natural History Society*, and *The Journal of the Anthropological Society of Bombay*; Industrial, as *The Indian Textile Journal*; Educational, as *The Bombay Educational Record, The Student's Friend*, and *The Teacher*, Religious, as *The Bombay Diocesan Record, The Watchman, The Bombay Church Missionary Gleaner, The Mhow Church News, The New Covenant Evangel, The Indian Notes especially from the field of the American Presbyterian Mission in Western India, The Pauline Mission Message*, and *The Gospel Protest*; Theosophical, as *The Theosophic Gleaner*, and *The Pauses*; Medical, as *The Indian Medico-Chirurgical Review* and *The Doctor's Magazine*; and Military, as *The Lancashire Lad.*

27. *Maráthi.*—There are 29 periodicals in this language, which may be divided as follows:—Literary 8, Scientific 2, Agricultural 1, Political 1, Fiction and Drama 4, Medical 4, Educational 3, Instruction of Ladies 1, Religious 1, Publishing old poems 3, and Jain Legends 1.

28 *Gujaráti.*—The 29 periodicals in this language may be divided as follows:—Literary 13, Literary and Scientific 2, Scientific alone 1, Agricultural 1, Educational 3, Instruction of Ladies 2, Jain Legendary Lore 1, Arts 1, Publishing Fiction alone 1, Legal Matters 1, Vedántic 1, Protection of the Cow 1, Reformation of particular castes 1 Of these, 12 are conducted by Pársis and 17 by the Gujaráti Hindus.

29. *Sanskrit.*—The single periodical publishes old poems and detached verses.

30 *English and Gujaráti.*—Only 1 periodical.

31. *English and Maráthi.—The Deccan College Quarterly.*

32. *English and Urdu.—The Orient.*

33. *Sanskrit and Maráthi.*—Medical 1, and Philosophy 3

34. *Portuguese and Konkanim*—There is only one.

35. *Sanskrit and Gujaráti.*—There is only one.

36. *Sanskrit, Maráthi, and Hindi.*—Only 1.

whether in English, or Maráthi or Gujaráti, are generally few. The biographies are of Indian celebrities or local magnates, in English; of historical personages, Indian or European, local celebrities or of saints in Maráthi and Gujaráti. In the class *Drama* there is generally hardly any original work in English. Almost all works in this class are annotated editions of renowned English dramatists that are taught in schools and colleges. In Maráthi and Gujaráti dramas the subjects most frequently treated are the Puránic legends, from the large mass of which the selections are generally well made, Marátha and Rájput bravery, valour, and other virtues of a military people, sincere love and unbounded and unswerving devotion of married pairs, condemnation of evil social customs, as child-marriage, enforced widowhood, marriage of old and decrepit men with young girls, polygamy, adaptations or sometimes translations of English dramas by renowned authors, and at times condemnation of reformers and their practices by orthodoxy. Among the large number of productions, adaptations or rather translations are, it need not be said, only the best productions. In English, original works on fiction are rare, appearing only at long intervals. "Two Widows *versus* Two Majors" that appeared last year and "A Fair Exchange—a Deccan Tale," registered this year both by "Nemo", may be classed among the best productions. In Maráthi and Gujaráti fiction the subjects generally written upon are those appropriated for drama, and adaptations or translations of English novels generally by reputed authors. It may, however, be stated that ...

... by the favour of His Highness the Gáekwád some valuable additions have been made to the Maráthi and Gujaráti literature in history and some other subjects. Some of these works are translations by University graduates, who have been able to contribute to vernacular literature this year a larger portion than their annual share, which has been growing every year. This year more than one hundred works have been either written or translated or edited by the graduates. It seems that as the graduates, as a class, grow older in age and experience, and better able to afford leisure and money, their contribution to their vernaculars increases I should think that a society for the promotion and improvement of vernacular literature, something on the plan of the Christian Tract and Book Society, would achieve more than any other plan for the same object. University graduates, who have at present one difficulty or another for the preparation and publication of vernacular books, would then come forward in larger numbers, and a healthy competition would begin, to the great benefit of the public. In *Law, annotated* editions of existing Acts or Civil and Criminal Procedure Codes alone generally appear. In *Medicine*, in English, a good work on Indian drugs at times appears, and other works are generally small tracts on solitary medical subjects. In Maráthi and Gujaráti, reprints of tracts and a new work at times appear on popular Aryan medicine, and often a good work on popularised European medical subjects is published. Under the most comprehensive class, *Miscellaneous*, are to be found Puránic legendary stories, Christian missionary tracts, tracts conveying moral instruction to children, moral tales, topographical description of places, lectures delivered at public meetings and diverse other subjects; and among these some valuable works are found every year in English, Maráthi and Gujaráti, and they will be found particularly noticed in every annual report. In English the poetical works are reprints of productions by well-known poets taught in schools and colleges, duly annotated. In Maráthi and Gujaráti most of the poetical works are of old authors either on Puránic legends and devotional subjects, which may not inappropriately be called religious poetry. In *Politics* very few works appear, the subject of Indian politics being left to the almost exclusive care of vernacular newspapers. It is, however, at times treated in public lectures, which sometimes afterwards appear in a permanent form. This year one or two good books on this subject have appeared. In *Philosophy*, works on Vedántism, the popular pantheistic creed of the Hindus of the present day, which explains the universe synthetically as a development from one principle, are published every year. Reprints of works on other systems of Hindu philosophy also appear in Sanskrit, but at long intervals in any of the vernaculars. Few works of Western philosophy even as reprints appear in English. In *Mathematical, Mechanical, Natural and other Sciences*, school manuals are generally published. In the class of *Voyages and Travels* very few works are printed. Sometimes works on Indian travels and accounts of visits to Hindu holy places are to be met with. An intelligent account of a visit to England by a Hindu has been published this year in Maráthi. *Hindi.*—A small number of books are printed in this language compared to the large number of Hindi-speaking population in the Presidency, but it is believed that large supplies of Hindi books published in Upper India, which are valued on account of the purity of language, cheap price, and variety of subjects, are

imported. *Urdu.*—In this language also a small number of publications appear which are generally reprints of old works in praise of the Prophet Muhammad and on the Muhammadan religion. As in Hindi, so in Urdu, the Upper India Urdu is considered purer than that spoken in Southern India, and a large number of books on different subjects are said to be imported into the Presidency. The number of publications in Hindi and Urdu published in our Presidency could not, therefore, be considered a criterion of the spread of knowledge in this part of the country among the people using these languages. *Kánarese.*—The same may be said of the Kánarese. Compared to the Kánarese-speaking population in the Madras Presidency, that speaking the same language in our Presidency is small, and large numbers of Kánarese books printed in the former Presidency are, it is said, imported in our Kánarese districts. Hindu-Sindi and Arabic-Sindi are the only languages that are far lagging behind in the general progress of our Presidency. In both these languages very few books are published, and they are generally reprints of old books. As regards the number of books, Arabic-Sindi is in advance of Hindu-Sindi. In Sanskrit, old works on philosophy, poetry, religious law, medicine and religion, are generally reprinted with or without commentaries and annotations. In the other two classical languages, Persian and Arabic, old works on Muhammadanism and in praise of the Prophet Muhammad are generally reprinted. Hardly one or two books in a year are printed in Portuguese in the Bombay Presidency, and the language is slowly disappearing. There appear to be no schools for teaching this language, and the small Portuguese community along the coast districts has adopted for their mother-tongue the vernaculars of the district in which they reside. The publication of books latterly in Jávi, Árvi, Naváiti, Bhatkuli and Konkani dialects, in which books were formerly seldom printed and published in our Presidency, shows that knowledge and intelligence are spreading more and more day by day among the lower classes of the Muhammadans, who are generally not well acquainted with Urdu, particularly among the Muhammadans of the sea-coast districts and other parts of Southern India. Among the bi-linguals some good publications are almost invariably to be found, particularly in Sanskrit and English.

39. In conclusion, it may be stated that the general tone of the registered publications was, on the whole, unobjectionable, both morally and politically.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1893.

1. *English.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	3	...	...	...	3	...	3	3
Biography	2	...	1	1	4	...	4	4
Drama	1	...	4	...	5	...	5	5
Fiction	2	...	...	...	2	...	2	2
History	1	1	...	...	2	2	...	2
Language	3	1	...	...	4	3	1	4
Law	2	1	4	...	7	...	7	7
Medicine	10	...	1	...	11	...	11	11
Miscellaneous	47	3	2	1	53	...	53	53
Poetry	1	1	1	...	3	...	3	3
Philosophy (including Mental and Moral Science)	3	...	2	1	6	...	6	6
Religion	4	...	1	1	6	...	6	6
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Do. (Natural and other)	3	1	...	...	4	4	...	4
TOTAL	85	8	16	4	113	12	101	113

2. *Portuguese.*

Arts	1	...	...	...	1	...	1	1

3. *Marathi.*

SUBJECTS.	ORIGINAL WORKS First edition.	ORIGINAL WORKS New edition	Re-publications	Translations	TOTAL	Educational	Non-educational.	TOTAL.
Arts	5	1	...	2	8	...	8	8
Biography	3	...	...	...	3	...	3	3
Drama	20	1	...	4	25	...	25	25
Fiction	6	...	...	8	14	...	14	14
History	16	2	1	5	24	5	19	24
Language	7	4	...	...	11	8	3	11
Law	..	1	4	1	6	...	6	6
Miscellaneous	77	6	1	23	107	3	104	107
Poetry	14	2	17	...	33	...	33	33
Politics	3	...	1	...	4	...	4	4
Philosophy (including Mental and Moral Science)	5	...	1	...	6	.	6	6
Religion	3	...	1	4	8	...	8	8
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Do. (Natural and other)	8	6	...	...	14	10	4	14
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	169	24	26	47	266	28	238	266

4. *Gujaráti.*

SUBJECTS.	ORIGINAL WORKS First edition.	ORIGINAL WORKS New edition	Re-publications	Translations	TOTAL	Educational	Non-educational.	TOTAL.
Arts	8	...	...	1	9	...	9	9
Biography	4	...	...	...	4	...	4	4
Drama	12	1	2	2	17	...	17	17
Fiction	10	1	...	21	32	1	31	32
History	4	2	...	3	9	7	2	9
Language	6	3	...	...	9	9	..	9
Law	3	...	3	...	6	..	6	6
Medicine	2	...	...	.	2	..	2	2
Miscellaneous	46	10	3	18	77	1	76	77
Poetry	53	4	20	...	77	...	77	77
Philosophy (including Mental and Moral Science)	1	...	3	5	9	...	9	9
Religion	1	1	4	...	6	...	6	6
Science (Mathematical and Mechanical)	2	2	...	1	5	5	...	5
Do (Natural and other)	8	2	...	...	10	10	...	10
Voyages and Travels	1	...	...	1	2	...	2	2
TOTAL	161	26	35	52	274	33	241	274

5. *Hindi.*

SUBJECTS.	ORIGINAL WORKS First edition.	ORIGINAL WORKS New edition	Re-publications	Translations	TOTAL	Educational	Non-educational.	TOTAL.
Arts	1	...	...	4	5	...	5	5
Drama	1	...		...	1		1	1
Fiction	...	...	...	1	1	...	1	1
Language	5	1	...	...	6	6	...	6
Law	.	...	2	...	2	..	2	2
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	4	...	1	1	6	...	6	6
Poetry	7	1	8	...	16	...	16	16
Philosophy (including Mental and Moral Science)	...	1	...	1	2	...	2	2
Religion	1	...	1	...	2	...	2	2
Science (Natural and other)	1	..	...	...	1	1	...	1
TOTAL	21	3	12	8	44	7	37	44

6. *Kánarese.*

SUBJECTS.	ORIGINAL WORKS First edition.	ORIGINAL WORKS New edition	Re-publications	Translations	TOTAL	Educational	Non-educational.	TOTAL.
Arts	2	...	...	...	2	..	2	2
Biography	2	...	...	...	2	...	2	2
Drama	2	1	..	1	4	...	4	4
Fiction	1	...	..	...	1	..	1	1
Language	8	17	...	...	25	24	1	25
Miscellaneous	7	3	...	...	10	5	5	10
	3	1	3	1	8	...	8	8
	2	...	1	..	3	...	3	3
	2	2	...	...	4	4	...	4
	4	7	..	.	11	11	...	11
TOTAL	33	31	4	2	70	44	26	70

7. *Urdu.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	1	...	...	...	1	...	1	1
Biography	2	...	...	...	2	...	2	2
Drama	3	...	...	...	3	...	3	3
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	11	...	4	3	18	...	18	18
Poetry	17	8	35	1	61	...	61	61
Religion	7	...	1	1	9	...	9	9
Total	42	8	40	7	97	...	97	97

8. *Sindi-Arabic.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Fiction	2	...	...	...	2	...	2	2
History	...	1	...	...	1	1	...	1
Language	2	2	...	...	4	4	...	4
Miscellaneous	2	...	...	1	3	...	3	3
Poetry	3	1	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	1	2	3	...	3	3
Religion	1	...	1	1	3	...	3	3
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Do. (Natural and other)	4	3	...	...	7	7	...	7
Total	15	8	2	4	29	14	15	29

9. *Kachchhi.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	...	...	1	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Total	1	...	1	...	2	..	2	2

10. *Arvi.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	1	...	...	...	1	...	1	1

11. *Bhatkuli.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1

12. *Márvádi.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Total	2	...	1	...	3	...	3	3

13. *Brij.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	...	...	1	...	1	...	1	1

14. *Javi.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	1	...	...	...	1	...	1	1
Religion	9	...	1	...	10	...	10	10
Total	10	...	1	...	11	...	11	11

15. *Kokani.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Fiction	...	...	...	1	1	...	1	1
History	...	...	...	1	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Total	2	...	...	2	4	...	4	4

16. *Madagascar.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion	1	...	...	...	1	...	1	1

17. *Naidyati.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry	1	...	...	...	1	...	1	1

18. *Sanskrit.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Biography	1	...	...	...	1	...	1	1
Drama	...	...	5	...	5	...	5	5
Fiction	...	...	1	...	1	...	1	1
History	...	...	1	...	1	...	1	1
Language	...	1	3	...	4	...	4	4
Miscellaneous	2	...	4	...	6	...	6	6
Poetry	3	...	10	...	13	...	13	13
Philosophy (including Mental and Moral Science)	...	...	8	...	8	...	8	8
Religion	...	...	17	...	17	...	17	17
Total	6	1	49	...	56	...	56	56

19. *Persian.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
History	2	...	1	...	3	...	3	3
Miscellaneous	2	...	2	...	4	...	4	4
Poetry	...	...	2	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	1	...	1	...	2	...	2	2
Science (Natural and other)	...	...	1	...	1	...	1	1
Voyages and Travels	...	...	1	...	1	...	1	1
Total	5	...	9	...	14	...	14	14

20. *Arabic.*

Subjects	First edition	New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	...	...	3	...	3	...	3	3
Poetry	...	...	2	...	2	...	2	2
Religion	2	...	2	1	5	...	5	5
Science (Natural and other)	1	...	...	...	1	...	1	1
Total	3	...	7	1	11	...	11	11

21. *Hebrew.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	1	...	...	1	1	...	1

22. *Latin and English.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

23. *English and Maráthi.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	1	5	7	6	1	7

24. *English and Gujaráti.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
History	1	...	...	...	1	1	...	1
Language	2	...	...	5	7	6	1	7
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Do. (Natural and other)	1	...	...	...	1	1	...	1
Total	4	...	...	6	10	9	1	10

25. *Maráthi and Urdu.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1

26. *Kachchhi and Gujaráti.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1

27. *Gujaráti and Hindi.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Fiction	1	...	...	...	1	...	1	1
Language	...	...	...	1	1	...	1	1
Poetry	4	...	2	...	6	...	6	6
Total	5	...	2	1	8	...	8	8

28. *Gujaráti and Brij.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	1	...	1	...	1	1

29. *Gujaráti and Urdu.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

30. *Gujaráti and Zend.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	1	...	...	...	1	...	1	1

31. *Hindi and Urdu.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	...	...	2	...	2	...	2	2

32. *Sanskrit and Maráthi.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Medicine	...	..	...	1	1	...	1	1
Poetry	...	.	2	1	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	2	1	3		3	3
Religion	...	...	2	3	5	...	5	5
Total	...	...	6	6■	12	...	12	12

33. *Sanskrit and Gujaráti.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	2	1	...	1	4		4	4
Poetry	...	...	...	3	3		3	3
Politics	...	...	.	1	1		1	1
Philosophy (including Mental and Moral Science)	...	...	1	2	3	...	3	3
Religion	..	1	..	3	4	...	4	4
Total	2	2	1	10	15	...	15	15

51. *Sanskrit and English.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	...		3	...	3		3	3
Language	1	1	1	..	3	1	2	3
Poetry	...	...	.	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	1	2	..	2	2
Religion	...		1	...	1	.	1	1
Total	1	1	6	2	10	1	9	10

35. *Sanskrit and Hindi.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	1	2	..	2	2
Medicine	...	...	.	2	2		2	2
Miscellaneous	1	...	...	7	8	.	8	8
Poetry	...		...	5	5	...	5	5
Philosophy (including Mental and Moral Science)	..	—	2	3	5		5	5
Religion	.	..	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
Total	2	.	2	20	24	.	24	24

36. *Sanskrit and Kánarese.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	...	...	.	2	2	..	2	2
Religion		..	3	...	3	.	3	3
Total	...	...	3	2	5	...	5	5

37. *Mágadhi and Gujaráti.*

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous		...	.	1	1		1	1
Poetry		..	1		1	...	1	1
Religion	...	...	...	3	3	...	3	3
Total	...		1	4	5	...	5	5

38. *English and Hindi.*

Subjects	Original Works: First Edition	Original Works: New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	...	...	2	2	2	...	2

39. *English and Kanarese.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	...	...	3	3	3	...	3
Poetry	...	...	...	1	1	...	1	1
Total	...	...	...	4	4	3	1	4

40. *English and Arabi-Sindi.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	...	...	2	2	2	...	2

41. *English and Persian.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	4	1	...	...	5	1	4	5
Miscellaneous	...	1	...	...	1	...	1	1
Total	4	2	...	...	6	1	5	6

42. *Persian and Urdu.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Poetry	...	...	1	...	1	...	1	1

43. *Arabic and English.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Total	...	...	1	1	2	...	2	2

44. *Arabic and Urdu.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Poetry	...	...	...	1	1	...	1	1
Religion	3	1	...	2	6	...	6	6
Total	3	1	...	3	7	...	7	7

45. *Hebrew and Marathi.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Religion	...	...	1	1	2	...	2	2

46. *English, Marathi and Gujarati.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	...	...	4	4	4	...	4

47. *Gujarati, Marathi and Kachchhi.*

Subjects	First Edition	New Edition	Republications	Translations	Total	Educational	Non-educational	Total
Poetry	1	...	...	...	1	...	1	1

48. *Gujaráti, Hindi and Urdu.*

Subjects	Original Works: First Edition	Original Works: New Edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts	1	...	..		1	.	1	1
Poetry	1	...	1	..	2	.	2	2
Total	2	..	1	...	3	...	3	3

49. *Kánarese, Maráthi and English.*

Language	1	..	...	..	1	1	...	1

50. *Sanskrit, Maráthi and Hindi*

Language	1	...	..	.	1	..	1	1

51. *Sanskrit, Mágadhi and Hindi.*

Religion	...	.	1	...	1	.	1	1

52. *Persian, English and Gujaráti.*

Fiction	..	...	..	1	1	1	..	1

53. *Gujaráti, Persian and Urdu.*

Miscellaneous	1	...	..	...	1	...	1	1

54. *Arabic, Persian and Urdu.*

Religion	...	...	1	...	1	.	1	1

55. *English Periodicals.*

Arts	25	.		..	25	..	25	25
Medicine	10	..	...	...	10	...	10	10
Miscellaneous	133	...	25	..	158	...	158	158
Philosophy (including Mental and Moral Science)	2	...	..	..	2	...	2	2
Religion	2	...	...	...	2	...	2	2
Total	172	...	25	..	197	...	197	197

56. *Maráthi Periodicals.*

Arts	13	...	...	...	13	...	13	13
Drama	19	...	...	..	19	...	19	19
Medicine	19	3	...	...	22	...	22	22
Miscellaneous	141	...	1	...	142	...	142	142
Poetry	...	...	19	...	19	..	19	19
Total	192	3	20	...	215	...	215	215

57. *Gujaráti Periodicals.*

Subjects.	Original Works: First Edition.	Original Works: New Edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	10	...	...	...	10	...	10	10
Fiction	12	...	...	...	12	...	12	12
Law	...	...	...	2	2	...	2	2
Miscellaneous	396	...	...	...	396	...	396	396
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Total	420	...	...	2	422	...	422	422

58. *Sanskrit Periodicals.*

Poetry	...	...	11	...	11	...	11	11

59. *English and Gujaráti Periodicals.*

Miscellaneous	12	...	...	...	12	...	12	12

60. *English and Maráthi Periodicals.*

Miscellaneous	6	...	...	...	6	...	6	6

61 *English and Urdu Periodicals.*

Miscellaneous	1	...	...	...	1	...	1	1

62. *Maráthi and Sanskrit Periodicals.*

Medicine	4	...	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	6	1	7	...	7	7
Total	4	...	6	1	11	...	11	11

63. *Portuguese and Koncanim Periodicals.*

Miscellaneous	11	...	...	...	11	...	11	11

64. *Sanskrit and Gujaráti Periodicals.*

Religion	1	...	...	...	1	...	1	1

65. *Sanskrit, Maráthi and Hindi Periodicals.*

Miscellaneous	98	...	...	...	98	...	98	98

66. *Total Books for the year.*

Arts	22	1	...	7	30	...	30	30
Biography	14	...	1	1	16	...	16	16
Drama	39	3	14	7	63	...	63	63
Fiction	22	1	1	32	56	2	54	56
History	21	6	3	9	42	16	26	42
Language	45	32	5	23	105	83	22	105
Law	5	2	13	1	21	...	21	21
Medicine	14	...	1	6	21	...	21	21
Miscellaneous	207	24	21	59	311	9	302	311
Poetry	112	18	110	14	254	...	254	254
Politics	3	...	1	1	5	...	5	5
Philosophy (including Mental and Moral Science)	11	1	23	16	51	...	51	51
Religion	34	3	40	21	98	...	98	98
Science (Mathematical and Mechanical)	9	6	...	3	18	17	1	18
Do. (Natural and other)	30	19	1	...	50	44	6	50
Voyages and Travels	2	...	1	1	4	...	4	4
Total	593	116	235	201	1,145	171	974	1,145

67. Total Periodicals for the year.

Subjects	Original Works		Republications	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition						
Arts	48	...	..	...	48	...	48	48
Drama	19	...	...	..	19	...	19	19
Fiction	12	.	...	...	12		12	12
Law		...	.	2	2	...	2	2
Medicine	33	3	...	...	36	...	36	36
Miscellaneous	798	.	26	...	824	. .	824	824
Poetry	..	...	30		30		30	30
Philosophy (including Mental and Moral Science)	4	...	6	1	11	..	11	11
Religion	3	...	..	...	3	.	3	3
Total	917	3	62	3	985	. .	985	985

68. Total Books and Periodicals for the year.

Arts	70	1	.	7	78	.	78	78
Biography	14	...	1	1	16	...	16	16
Drama	58	3	14	7	82	...	82	82
Fiction	34	1	1	32	68	2	66	68
History	24	6	3	9	42	16	26	42
Language	45	32	5	23	105	83	22	105
Law	5	2	13	3	23	.	23	23
Medicine	47	3	1	6	57		57	57
Miscellaneous	1,005	24	47	59	1,135	9	1,126	1,135
Poetry	112	18	140	14	284	...	284	284
Politics	3	...	1	1	5	..	5	5
Philosophy (including Mental and Moral Science)	15	1	29	17	62	...	62	62
Religion	37	3	40	21	101	..	101	101
Science (Mathematical and Mechanical)	9	6	...	3	18	17	1	18
Do. (Natural and other)	30	19	1	..	50	44	6	50
Voyages and Travels	2	..	1	1	4	...	4	4
Total	1,510	119	297	204	2,130	171	1,959	2,130

A. V. PÁTKER,

Acting Registrar of Native Publications.

BENGAL.

From C. E Buckland, Esq., Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department,—No. 1232, dated Calcutta, the 3rd April 1894

In continuation of the letter from this Department, No. 1104, dated 18th March 1893, I am directed to submit, for the information of the Government of India, the enclosed extract, paragraph 1, from a letter from the Director of Public Instruction, Bengal, No. 1818, dated the 10th March 1894, giving cover to the Annual Report on the Bengal Library for the year 1893, and the analysis of books received in the Library, together with the usual statistical forms (Nos. I to IV) and the Table of books.

Extract from a letter from the Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1818, dated Calcutta, the 10th March 1894.

Para 1.—In reference to your office No. 770, dated the 3rd instant, I have the honour to submit the report of Pandit Hara Prasad Sastri, M.A., Librarian, on the Bengal Library for 1893. The report is, as usual, full and interesting.

* * * * * * * *

Report on the Bengal Library for 1893.

The number of publications received in the Bengal Library during the year 1893 was 2,067. In 1892 the number was 1,675. This shows a fair increase, and the number would

have been much larger if all works published in these Provinces came to the Library, as contemplated by Act XXV of 1867. But this is not the case. Many works are not delivered to the registration offices at all. *The Interpreter*, a monthly journal which has entered into the third year of its existence, has not yet been received. The *Vishnupriyá*, an interesting Chaitanyaite journal, has not been received, though 15 numbers of the work have been published. The *Tattabodhiní Patriká*, a monthly journal of the oldest standing, was received only in 1892, after 48 years of its existence, and after 584 issues had been published. *The Engineer* and *Indian Engineering*, two well-known professional journals, are received but seldom. Many books advertised in the columns of newspapers and sold at the bookstalls are never received. It is difficult to guess their number, and if a conjecture may be hazarded, it is believed that 20 per cent. of the works published in Bengal, Bihar, and Orissa are never submitted for registration. The general character of these publications does not vary much from year to year, and there is no fresh accession to the ranks of authors worth the name. The number of good writers may be counted on the fingers, and the number of works they write is not large.

ART.

Besides two or three very elementary works designed only to teach music without a master, the record under this head is almost a blank. The indefatigable Doctor of Music, Rájá Sir Shauríndra Mohan Tagore, Kt., however, has contributed his quota to musical literature by publishing two works, one of them to celebrate the Empress's Birthday. The presiding deities of the seven principal notes of Hindu music have been invoked to pronounce their benediction on the Empress, each in the tune over which he presides. It does credit to the taste and loyalty of the Rájá to publish works of this nature on festive occasions of the Royal family. The Rájá has set up in his palace a small theatre for the performance of dramas in Sanskrit. *Veni Samhára*, the celebrated Sanskrit drama of *Bhattanáráyana*, was represented on the stage. The Rájá has, during the course of the year under review, published a work in which some of the best stanzas of that drama have been set to music.

BIOGRAPHY.

The biographical literature of 1893 is exceptionally rich. It contains two works of very superior merit, giving the lives of two eminent men who worked all their life to introduce Western ideas into Bengal. The first is the life of Michael Madhusúdan Datta, the greatest poet of Bengal, and one of the best, and at the same time worst, creations of English education in India. The biographer, Babu Jogendra Náth Basu, has spared no pains to collect materials for his work. He has travelled to every part of Bengal where his hero had been, and visited every person with whom he was in intimacy. Madhusúdan's friends, Babu Gaur Dás Basák and Babu Bhudeb Mukharji, C.I.E., eagerly came forward to help the young biographer in his laudable undertaking. The young man says in his preface that he was literally buried in the heaps of correspondence that flowed in to him from all directions. It caused him great pains to select from and to arrange this vast quantity of materials. That he has done his task with great credit there is not the least doubt. His language is at once elegant and perspicuous. The facts of the life of his hero have been marshalled with very great skill, as many of these will not bear the light of day. But the most creditable part of the work is the history of the drama and the poetry of his time; and also that of the influence of English education on the second generation of its recipients. The great services of Michael M. Datta to Bengali literature are (1) the introduction of blank verse into Bengali, thereby giving Bengali poetry a life and vitality which it lacked before; (2) elevating the tone of Bengali drama by throwing off the shackles of slavish imitation under which it had for a long time laboured. The pandits of Bengal never ventured to go beyond ancient Pauranic stories for their subjects, and in the manner of their writing they always followed the conventional rules of later Sanskrit dramatists—not the very best models to follow. For the first time in Bengal, Michael selected a subject of his own choice and dramatised it in his own fashion. While the motto of the Pandits was "convention," his motto was "nature," and the first appearance of his drama cast the whole body of pandits into the shade. All these facts have been very carefully recorded in the biography. Born in the family of a rich orthodox Hindu, receiving the highest education available in his day, and gifted with talents of the highest order, Michael Madhusúdan nevertheless ended his miserable life in a charitable hospital. The life of such a man cannot be without its lessons, or rather warnings. He has none to thank for all his sufferings, all his misery, but himself. He was wayward as a schoolboy, wayward as a son, wayward as a husband, and wayward as a man. His waywardness bore good fruit in literature alone.

The above is written in Bengali, but the next work is in English. It comes from the pen of the veteran writer, Babu Bholánáth Chunder, whose *Travels* in 1844, before the introduction of railways and telegraph, was the delight of educated natives for a generation. His

flourished about the middle of the twelfth century. They all practised the art of medicine and enjoyed the patronage of Hindu rajas. From these have descended the higher ranks of the Vaidya caste, who, during the entire period of Muhammadan supremacy in Bengal, sustained the reputation of the Hindu art of medicine, many of them enjoying the patronage of the Muhammadan sultans of Bengal, and receiving titles of nobility, such as Khan, Mallik, etc., from them.

The *Wall Maps of Asia* in English and Hindi, by Bábu Binod Bihárí Dhar, are very well executed.

Language.

The new edition of the *Shavda Kalpadruma* has nearly completed its fourth volume. The fifth will contain an appendix, in which will be given all words which have been found in works discovered since the first publication of the dictionary. *Prakritiviveka*, a Bengali dictionary, complete in two volumes, contains 52,832 words,—probably the largest dictionary in that language. The mischievous trade in key-making, which is so ruinous to the intellectual progress of young men in Bengal, has happily received a check during the year under review. Babu Abalákánta Sen was driving a brisk trade in key-making, having published in the course of eight or nine years keys to nearly 200 works in English and in Bengali. His unprecedented success turned his head, and he made his keys the medium of disseminating seditious ideas. His books have been entirely proscribed; but though the greatest mischief-maker has thus been removed from the field, the mischief still exists to a fearful extent.

The action of the Central Text-Book Committee in unsparingly rejecting bad books has encouraged the production of many good school-books. Of these, *Sáhitya pustaka*, by Babu Chandra Náth Basu, *Bálakbodha*, by Miss Arabella Buckley, and *Charitamálá*, by Babu Shambhu Chandra Vidyáratna, are worthy of special notice. The last work gives short biographical sketches of a number of Bengali worthies, illustrative of the pursuit of knowledge under difficulties.

Law.

Pandit Madhusúdan Smritiratna has completed his edition of the *Madana-párijáta* in the Bibliotheca Indica series. The work was compiled by Visvesvara Bhatta, under the patronage of Madana Pál of *Kachcha* on the Jumna near Delhi, during the middle of the fifteenth century. It is very curious that, with one or two exceptions, almost all the Hindu Law Digests were compiled during the Muhammadan period. The reason for this appears to be that such compilations were not greatly needed as long as there existed any powerful Hindu king to give effect to the decisions of his court pandits or *Dharma shastris*. With the loss of Hindu independence the courts of these *Dharma shastris* were necessarily abolished, and Hindu law had to depend upon a purely religious sanction, and so it became necessary to state these sanctions precisely. This is what these compilations principally aimed at, and this is what has led to the prevalent idea that the Rishis are infallible, and that their sanction is absolutely binding on Hindus, both in this world and in the world to come. *Madana-párijáta* is one of the earliest compilations, and it is regarded as an authority over a wide tract of land in Hindustan.

Medicine.

The English translation of the *Charaka Samhitá*, by Pandit Avinásh Chandra Kaviratna, has attracted the attention of European *savants* to the Indian art of medicine. The translation of *Nidána* into English, by Kaviraj Rasik Lál Gupta, though it has not done so much noise, appears to be a closer translation, as the author himself knows English. His *Practice of Hindu Medicine* is a work of much greater importance, because in a small handy volume he has attempted to give all the good points of Hindu medicine in English, and European scholars are likely to have a better idea of these things from this short work than from long and diffuse translations.

Dr. Samuel H. Terry's work entitled "Controlling Sex in Generation" has been translated into Bengali during the year under review.

Besides these, there is the usual complement of Homœopathic, Allopathic, and Ayurvedic publications, Homœopathic leading the van.

Zahar Mohora in Musalmani-Bengali suggests some remedies for snake-bites.

Miscellaneous.

Hindutva, by Babu Chandra Náth Basu, is one of the most remarkable books of the year. The object of the work is to differentiate Hinduism from all other religions of the world. He has pointed out with some force that Hinduism is a singular system of religion,

and that it differs from all others in the very first articles of faith. It believes in the theory of metempsychosis, a theory unknown to the Semitic religions. The theory of *Karma*—*i e.,* man's responsibility for his own actions—is also peculiar to Hinduism. It does not believe in the mediation of a saviour—none can save man but himself. In the idea of salvation also it differs from all other creeds. Salvation, according to the Hindus, means exemption from the liability to metempsychosis. What remains after such liberation is also explained in a manner peculiar to the Hindus. It believes that the liberated soul is absorbed in the Deity. The notion of the Deity is also peculiar. He is not a personal god dispensing justice and alternately becoming angry and pleased with those who are its objects. He is, according to the idea of the Hindus, the very universe itself. All that we see and feel is illusion, the reality, the *noumenon,* is He. Salvation is obtained by the knowledge of truth, *i.e.,*—the knowledge of the *noumenon* as opposed to the knowledge of the *phenomenon.* *Karma* is all-powerful, except as against the knowledge of truth, which destroys it as fire destroys fuel.

Works on Indian ethnography are very rare, and ethnographists will hail with delight the *Notes on the Marriage Systems of the People of Assam,* by Babu Hem Chandra Barua. The description of ceremonies gone through by the aborigines at the time of marriage is extremely interesting.

The East and West, by Babu Jogendra Chandra Ghosh, leader of the Positivists in Bengal, generalises the results of the system of ethics taught in the East and the West in the following words:—"Eastern ethics has run off into mendicancy and suicide, Western ethics into competition and depopulation.

Technical Education in Europe—a possibility for Bengal is the title of a small *brochure* by the Reverend Alexander Tomory, M.A. It urges Government to patronise technical education in this country, and the people to shake off their complete indifference in this respect. They may thus enhance the material prosperity of the country and open up new spheres of activity to the people.

The struggle for existence all over the country is engaging serious attention. To this spirit we owe the publication of two Bengali works entitled *Svádhína Jíbiká* and *Byabasáya Shikshá,* having for their object the earning of an independent livelihood.

Moral Influence of Physical Science, by Dr. Mahendra Lál Sarkár, C.I.E., demonstrates that the progress of investigation in physical science points more and more forcibly to the existence of a great first cause.

Indian Pandits in the Land of Snow, by the eminent traveller, Bábu Sarat Chandra Dás, C.I.E., describes the grand doings of the Bengali race during the palmy days of the Pál dynasty, who were so proud of their title of *Gaureshvara.* These pandits were all eminent Buddhist monks, who visited Tibet in the eleventh and twelfth centuries, liberated its people from the low and grovelling worship of demons, introduced the purest form of the *Mákayán* doctrine into that country, and translated a large number of Buddhist scriptures into Tibetan.

Babu Rámákshaya Chattopádhyáya, a retired Deputy Magistrate, has summarised his experience of the working of the Bengal Police, and made some suggestions for its improvement in a work entitled *Pulisha-o-lokarakshá.* He points out that the criminal classes have [illegible] the country, and unless the police [illegible] gh the better education and higher [illegible] be considered safe.

[illegible] intellectual activity of a province is most fully represented. It contains a comprehensive collection of Bengali proverbs entitled *Pravádapustaka,* with a learned preface pointing out the character of the nation as revealed in its proverbs. *Upabana-vinod* or *Brikshâyurveda* is an interesting work on Indian horticulture. The caste publications *Játibheda, Játibichára, Ambashtha Kon Barna*; collections [illegible] *Jugal-báhár, Tappá-o-chatki,* etc.; [illegible] on holy places, such as *Tírtha-* [illegible], still to a great extent moving in the old grooves.

The *Vishva Kosha,* or Universal Encyclopædia in Bengali, has very nearly completed its fifth volume, coming to the end of the letter *ka.*

Chhandah Sára Samgraha, by Babu Chandra Mohan Ghosh, Lecturer, Campbell Medical School, is a comprehensive work on Sanskrit and Vedic metres, of which any Sanskrit scholar might be proud.

PHILOSOPHY.

Two important works in Sanskrit philosophy were completed during the year under review,—namely, an English translation of Aniruddha's Commentary by Dr. Garbe, and

the *Anumánchintámani*, or the Chapter on Inference of the *Tattvachintámani*, edited by Pandit Kámákhyánáth Tarkavágísha. Dr. Garbe's translation is faithful and clear, and his notes are interesting and to the point. The preface contains a history of the Sámkhya philosophy. Aniruddha, says the writer, though belonging to the sixteenth century, really represents a much older Sámkhya tradition than the work of Vijnánabhikshu, an earlier commentator who has given a Vedantic tinge to his commentary. Sámkhya, says Dr. Garbe, derives its name from *Samkhyá*, or enumeration. The peculiar feature of the system is that it attempts to fix all philosophical ideas by numbers such as the three *gunas*, twenty-five *tattvas*, and so on. The enumerative philosophy appears to be much older than Buddhism, as the latter follows the method of the former, especially in fixing ideas by numbers, such as the four noble truths, the five *sílas*, etc.

The second volume of the *Tattvachintámani*, just finished, contains the laws of inference of the modern school of Naiyáyikas. Its peculiar feature is the idea of *Vyápti*, the relation in which the middle term stands to the major. The word, *Vyápti*, means co-extension, and this idea of co-extension has been elaborated with scholastic subtlety. The work is accompanied by the commentary of Jayadeva, better known as Pakshadhara Mishra.

POETRY.

There are under this head the usual number of poetical miscellanies of doubtful merit, and the usual number of poetical readers, both original works and compilations. *Tatiní*, by a female writer, is very highly spoken of, and contains some pieces of great beauty. Of more important works, *Kurukshetra*, by Babu Nabín Chandra Sen, is a sequel to his *Raivataka*. In these two works an elaborate attempt has been made to give the entire story of the Mahábhárata in the short compass of two small volumes. The work has been written in the interest of the Hindu revival, and the whole work has been given a revivalist and modern garb. Abhimanyu is represented as the highest ideal of man. He is the son of Arjuna, the greatest of the Pándava heroes by his favourite wife, Subhadrá. He is educated by his maternal uncle, Krishna, to be the head of the new order of things after the fall of the Kauravas. He has all his faculties, physical, mental, and moral, fully developed. War to him was a pastime. He was a complete master of the *gítá*, the revivalist's bible. He loved his wife dearly, and his affection for his mother knew no bounds. It was this darling of the Pándavas, this future hope of the civilised world, who was murdered by seven heroes of the Kauravas fighting in concert. The Kurukshetra war was being fought with almost equal success on both sides. But this murderous deed turned the tables against the wrong-doers. The work is well written, the style smooth and beautiful, the versification flowing and elegant. But there are marks of haste and carelessness observable in some places.

Yugadharma, by Babu Bijaya Krishna Mazumdár, is an exquisite little book. It gives the gradual development of religious ideas, from the earliest fetish worship to Brahmoism. The stages have been well selected and the mental and moral condition in each has been described with power. *Mahesha-máhátmya* and *Jayprakásha Yashahprakásha* are two eulogies—one of Mahámahopádhyáya Mahesha Chandra Nyáyaratna, C.I.E., and the other that of Dewan Jayaprakashá Lál.

The late Pandit Haridás Shástri, M.A., Principal, Mahárájá's College, Jaipur, has done excellent service by publishing the *Jánakiharanam* of Kumárdás, a royal poet of Ceylon and a contemporary of Kálidás. The Sanskrit work was of high merit, but unfortunately it was lost, and Pandit Haridás had to reconstruct the whole poem [from a Sinhalese paraphrase which is still extant. The Pandit had been preceded in this work a short time before by a Sinhalese Bhikshu.

RELIGION.

Christianity has produced the usual number of tracts. Muhammadanism continues the Bengali translation of the Koran. Buddhism has produced a hand-book or *Hastasára*, giving people an elementary idea of modern Buddhism. The work is in Páli and Bengali. The number of works on Hinduism are many and various. The most important of these are the Chaitanyaite publications. The *Banshi Shikshá*, by Premdás Mishra, has been published from ancient manuscripts for the first time. Chaitanya is said to have been an incarnation of Rádhá and Krishna in union. All of Chaitanya's associates were incarnations of various persons and things, surrounding Krishna at Brindávan. Krishna's flute, the celebrated *murali* of Vaishnava poets, was born as Banshi Badan Chatta of Kulia, one of Chaitanya's associates, who had a most beautiful voice. After his death he was born as Rám Chándra and wrote some of the finest songs. Banshi, or Ram Chandra, is associated with temples, at *Bagh-na-pára* near Kalna, and Banshi Shikhsá ends with a description of the building of these temples.

Amiya Nimái Charita, Parts I and II, by Babu Shishir Kumár Ghosh, is perhaps the book of the year. It is not a mere religious biography written from a historical or rationalistic point of view, but is the work of a living faith. It bears distinct traces that the author is fully convinced of the divinity of Chaitanya, and also of the truth of the miracles wrought by him. Chaitanya and his associates at Nadia used to play the part of Krishna at Brindávan, and to Chaitanya was always assigned the part of Krishna. He acted his part well. Then from time to time he used to fall into trances, in which he assumed to himself all the attributes of Vishnu in Goloka. He used to predict events, award blessings and curse, which were fulfilled, and send for sceptical people to come and see whether he was really the Vishnu. These periods of trance were regarded as holy moments, and their history has been lovingly recorded by his faithful followers. They were very little understood. But the author has made the history of these trances generally intelligible, and has thrown thereby an additional light on the Chaitanyaite literature, the obscurities of which he seeks to remove in his new work. Babu Shishir Kumár Ghosh has given to what is pre-eminently the religion of love a charm and fascination unknown before.

Mr. R. C. Datta, C S., has published three parts of his *Hindu Dharma*, giving a history of Vedic *Samhitás*, *Brahmanas*, *Aranyakas* and *Upanishad*. His work is expected to embrace the whole range of Hinduism and to be complete in eight parts. Babu Bihári Lál Mitra has published the second volume of his English translation of the *Yoga Vásishtha Mahá Rámáyana*, and Babu Manmatha Náth Datta has completed his English translation of the Sixth Book of the Rámáyana, and has commenced another series of English translations, namely, the "Wealth of India," containing the Vishnu Purána and the Bhágavata. Babu Pratáp Chandra Ráy's translation of the Mahábhárata is steadily progressing, and the edition of the *Gítá* with nine commentaries by Babu Dámodar Mukharji is making fair progress.

The *Brihat Sárávalí*, by Rádhámohan Dás, published at Bankura, is continued. *Svarga-khanda Rahasya* in Assamese gives the history of Saukara Deva, one of Assam's great religious reformers.

SCIENCE (Mathematical, Natural and other).

The records under these two heads are, as usual, a blank.

TRAVELS AND VOYAGES.

Prabásir Patra, letters written by Babu Navín Chandra Sen to his wife during his tour on privilege leave, is a very readable work. It is full of fanciful descriptions of men and things, often sparkling with genuine wit and humour. *Attárlani haite Kutab paryyanta* is a description of big towns from Buxar to the Kutab. *Yurop Játrir Patra* is written in the charmingly melodious prose of Babu Ravíndra Náth Tagore.

PERIODICALS.

The periodical literature of Bengal is growing in importance. The old journals keep up their reputation. The *Naryabhárata*, the *Bhárati O Bálak* and the *Janmabhúmi* are doing important service in their respective spheres of life. The fame of *Sádhana*, though a young paper, has already travelled to Europe. The specialist journal, the *Usha*, is doing its work of interpreting the Vedas steadily and earnestly under the editorship of the veteran Satyavrata Sámashrami. The *Buddhist Text Society's Journal* under the distinguished editorship of Babu Sarat Chandra Dás, C.I.E., has completed its first year of existence, and during this time it has been steadily publishing Sanskrit, Páli and Tibetan texts, with English versions.

HARAPRASÁD SHÁSTRÍ,

Librarian, Bengal Library.

BENGAL LIBRARY,

The 28th February 1894.

FORM II.—*Total number of books and copies in English and other languages.*

ENGLISH.		OTHER LANGUAGES.	
Number of books	Number of copies.	Number of books.	Number of copies.
283	*501,058*	*1,785*	*2,439,953*

FORM III.—*Comprising uni-linguals only for 1893, being 1,310 in number.*

Number.	Language	Originals.	Republications and translations	Number.	Subject	Originals	Republications and translations
1	Assamese	14	1	1	Art	6	...
2	Bengali	677	37	2	Biography	28	...
3	English	226	56	3	Drama	40	...
4	Garo	...	4	4	Fiction	69	7
5	Hindi	72	28	5	History (including Geography).	70	5
6	Khasia	1	...	6			
7	Lepcha	1	...	7	Language	217	27
8	Manipuri	1	1	8	Law	43	2
9	Musalmani-Bengali	22	1	9	Medicine	47	3
10	Naga	1	...	10	Miscellaneous	210	6
11	Persian	2	...	11	Philosophy	10	5
12	Sanskrit	26	25	12	Poetry	124	7
13	Santali	...	1	13	Politics	...	..
14	Tibetan	1	...	14	Religion	141	93
15	Urdu	14	...	15	Science (Mathematical)	83	...
16	Uriya	97	1	16	Do. (Natural and other)	30	...
					Travels and Voyages	7	...
	TOTAL	1,155	155		TOTAL	1,155	155

FORM IV.—*Exhibiting the number of periodicals published during 1893, amounting in all to 76 magazines and periodicals for 1893.*

MONTHLY.		BI-MONTHLY.		ANNUALLY.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY		WEEKLY		BI-WEEKLY		UNCERTAIN.	
English.	Other languages	English.	Other languages.	English.	Other languages	English	Other languages.	English.	Other languages	English.	Other languages	English.	Other languages	English	Other languages.	English	Other languages
20	47	...	...	...	1	...	...	1	...	...	2	...	1	...	...	3	1

Tabular Analysis of the Assamese books received in the Bengal Library during the year 1893—TOTAL 25.

SUBJECT.	ORIGINAL WORKS		Republications.	Translations.	TOTAL	Educational	Non-Educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	..	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	.	...	...	...	...	...	...	...
History	...	...	...	...	...	...	..	...
Language	6	2	...	...	8	8	..	8
Law	..	...	.	...	...	...	...	...
Medicine	.	...	...	...	...	...	...	...
Miscellaneous	11	...	...	...	11	...	11	11
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	.	...	..	..	...	...	...
Politics	.	...	..	...	...	...	...	..
Religion	1	.	..	1	2	...	2	2
Science (Mathematical and Mechanical)	1	3	...	.	4	4	...	4
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	5	...	1	25	12	13	25

Tabular Analysis of the Bengali books received in the Bengal Library during the year 1893—
TOTAL 991.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	3	...	...	...	3	...	3	3
Biography	17	1	...	...	18	...	18	18
Drama	28	2	...	...	30	...	30	30
Fiction	48	9	...	5	62	...	62	62
History	10	9	...	...	19	18	1	19
Language	94	62	...	3	159	155	4	159
Law	10	6	...	...	16	...	16	16
Medicine	55	11	...	...	66	...	66	66
Miscellaneous	211	21	...	3	235	11	224	235
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Poetry	65	12	1	...	78	26	52	78
Politics	...	...	...	...	...	...	...	...
Religion	213	3	10	15	241	...	241	241
Science (Mathematical and Mechanical)	24	18	...	...	42	42	...	42
Do. (Natural and other)	12	5	...	...	17	17	...	17
Travels and Voyages	3	...	...	...	3	...	3	3
TOTAL	794	160	11	26	991	269	722	991

Tabular Analysis of the English books received in the Bengal Library during the year 1893—
TOTAL 434.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	2	...	...	...	2	1	1	2
Biography	6	...	...	...	6	...	6	6
Drama	4	...	...	...	4	...	4	4
Fiction	7	...	...	1	8	...	8	8
History	26	12	3	1	42	36	6	42
Language	40	7	16	...	63	63	...	63
Law	30	9	...	1	40	...	40	40
Medicine	31	...	...	2	33	...	33	33
Miscellaneous	116	4	...	...	120	3	117	120
Philosophy (including Mental and Moral Science)	7	1	2	1	11	7	4	11
Poetry	3	...	4	...	7	4	3	7
Politics	...	...	...	...	...	...	...	...
Religion	50	...	...	25	75	...	75	75
Science (Mathematical and Mechanical)	6	5	...	...	11	11	...	11
Do. (Natural and other)	7	3	..	..	10	6	4	10
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	337	41	25	31	434	131	303	434

Tabular Analysis of the Garo books received in the Bengal Library during the year 1893—
TOTAL 4.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	4	4	...	4	4
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	4	4	...	4	4

Tabular Analysis of the Hindi books received in the Bengal Library during the year 1893—TOTAL 149.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	1	...	...	...	1	1	...	1
Biography	2	...	...	...	2	...	2	2
Drama	4	...	...	...	4	...	4	4
Fiction	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	6	4	...	1	11	11	...	11
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	59	3	...	2	64	5	59	64
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	6	1	...	...	7	...	7	7
Politics	...	...	...	...	...	...	...	...
Religion	23	1	2	23	49	...	49	49
Science (Mathematical and Mechanical)	6	...	...	...	6	6	...	6
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	112	9	2	26	149	25	124	149

Tabular Analysis of the Khasia books received in the Bengal Library during the year 1893—TOTAL 1.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Lepcha books received in the Bengal Library during the year 1893—TOTAL 1.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Manipuri books received in the Bengal Library during the year 1893—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS. First edition.	ORIGINAL WORKS. New edition.	Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	1	2	...	2	2

Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1893—TOTAL 23.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	3	...	...	1	4	...	4	4
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	4	...	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	14	1	...	...	15	...	15	15
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	21	1	...	1	23	...	23	23

Tabular Analysis of the Naga books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Persian books received in the Bengal Library during the year 1893—
TOTAL 2.

SUBJECTS.	Original Works — First edition	Original Works — New edition.	Re-publications	Translations	TOTAL.	Educational.	Non-educational	TOTAL.
Arts	...	...	...	...	..	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	. .	...		...	...
Fiction	...	...	...	...	...	...	...	...
History	.	...	...	...	...	...	...	...
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	. .	...	...	...
Politics	...	...	...	...	.	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	. .	2

Tabular Analysis of the Sanskrit books received in the Bengal Library during the year 1893—
TOTAL 67.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	.	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	. .	...
History	...	1	1	...	2		2	2
Language	11	...	7	...	18	8	10	18
Law	...	...	1	...	1	...	1	1
Medicine	2	...	1	...	3	..	3	3
Miscellaneous	19	...	1	...	20	...	20	20
Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2
Poetry	2	1	1	...	4	..	4	4
Politics	...	...	...	...	...	...	...	...
Religion	5	...	11	...	16	.	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	40	2	25	...	67	8	59	67

Tabular Analysis of the Santali books received in the Bengal Library during the year 1893—
TOTAL 1.

Arts	...	...	...	...	...	...	.	...
Biography	...	...	...	...	...	..	...	...
Drama	...	...	...	...	...	...	..	...
Fiction	...	...	...	...	...	..	...	...
History	...	...	...	...	...	.	. .	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	..	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	..	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	..	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	.	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1893—
TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Urdu books received in the Bengal Library during the year 1893—
TOTAL 14.

Arts	...	...	...	...	...	...	...	...
Biography	1	1	...	...	2	...	2	2
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	1	...	...	1	...	1	1
Language	2	1	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	...	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	10	4	...	...	14	3	11	14

Tabular Analysis of the Uriya books received in the Bengal Library during the year 1893—
TOTAL 98.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
History	8	2	...	...	10	10	...	10
Language	4	4	...	...	8	8	...	8
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	14	3	...	...	17	4	13	17
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	28	6	...	1	35	3	32	35
Politics	...	...	...	...	...	...	...	...
Religion	17	...	...	...	17	...	17	17
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Do. (Natural and other)	2	...	...	...	2	2	...	2
Travels and Voyages	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...
TOTAL	79	18	...	1	98	32	66	98

Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational	TOTAL.
	First edition	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Assamese and English books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	First edition	New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1		1	1

Tabular Analysis of the Bengali and English books received in the Bengal Library during the year 1893—TOTAL 56.

SUBJECTS.	First edition	New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	29	14	...	...	43	43	...	43
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	8	1	...	...	9	...	9	9
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	40	16	...	...	56	46	10	56

Tabular Analysis of the Bengali and Hindi books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS. First edition.	ORIGINAL WORKS. New edition	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Bengali and Pali books received in the Bengal Library during the year 1893—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	...	2	2

Tabular Analysis of the Bengali and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 136.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	1	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	8	...	1	2	11	9	2	11
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	7	7	...	7	7
Miscellaneous	13	1	...	5	19	...	19	19
Philosophy (including Mental and Moral Science)	...	...	...	7	7	...	7	7
Poetry	1	...	...	3	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Religion	6	2	7	71	86	...	86	86
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	28	3	8	97	136	9	127	136

Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1893—TOTAL 4.

SUBJECTS.	ORIGINAL WORKS First edition	ORIGINAL WORKS New edition	Republications	Translations.	TOTAL	Educational	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	...	3	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)		...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	2		...	4	1	3	4

Tabular Analysis of the English and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 9.

Arts	2	...	...	...	2	...	2	2
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	1	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	6	...	...	3	9	4	5	9

Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1893—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...		...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...		...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	1	1	2

Tabular Analysis of the Hindi and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 9.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	2	2	...	2	2
Miscellaneous	1	...	...	3	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	2	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	7	9	...	9	9

Tabular Analysis of the Sanskrit and Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Tabular Analysis of the Sanskrit and Uriya books received in the Bengal Library during the year 1893—TOTAL 3.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	2	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	2	...	...	3	...	3	3

Tabular Analysis of the Bengali, English and Hindi books received in the Bengal Library during the year 1893—TOTAL 3.

Subjects	Original Works — First edition	Original Works — New edition	Republications	Translations	Total	Educational	Non-educational	Total
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3		...	...	3	1	2	3
Law	...		...	...	...	...	...	...
Medicine	...	...	...	...	...		...	...
Miscellaneous	...	...	...	...			...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...		...	
Poetry	...	...	...	...	...	...		...
Politics	...	...	...		...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...		...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	3	...	...		3	1	2	3

Tabular Analysis of the Bengali, English and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 21.

Subjects	Original Works — First edition	Original Works — New edition	Republications	Translations	Total	Educational	Non-educational	Total
Arts	...	...	...	...	...	...		
Biography		...	...	...	...	...		...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	18	1	...	...	19	19	...	19
Law	...	...	...	...	...	...	...	
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...		...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...		...	...
Travels and Voyages	...	...	...	...		...	...	...
TOTAL	18	1	1	1	21	19	2	21

Tabular Analysis of the English, Sanskrit and Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

Subjects	Original Works — First edition	Original Works — New edition	Republications	Translations	Total	Educational	Non-educational	Total
Arts	...	...	...	...		...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...		...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the English, Hindi, Persian and Sanskrit books received in the Bengal Library during the year 1893—Total 1.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tabular Analysis of the English, Hindi, Persian and Urdu books received in the Bengal Library during the year 1893—Total 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Tabular Analysis of the English, Pali, Sanskrit and Tibetan books received in the Bengal Library during the year 1893—Total 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

NORTH-WESTERN PROVINCES AND OUDH.

From J. D LATOUCHE, Esq , Chief Secretary to Government, N.-W. Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 845, dated Naini Tal, the 25th June 1894.

With reference to your letter No. 178, dated the 30th March 1894, I am directed to now submit, for the information of His Excellency the Governor-General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1893 under Act XXV of 1867.

2. The attention of the Director of Public Instruction has been drawn to the delay in submission of the report, which was not received till more than two months after it was due.

From J. C NESFIELD, Esq , M.A., Director of Public Instruction, N.-W. Provinces and Oudh, to the Secretary to Govt. N.-W Provinces and Oudh, Education Department,—No. $\frac{G}{334}$, dated Allahabad, the 3rd May 1894.

I have the honour to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1893.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 90 publica-

...ery, or Eighteen Original Designs of full-size borders and corners for ladies' handkerchiefs," by Mrs. M. Edith Hoff

Nos. 2-83, "The Widow Lampart;" 1-82, "Major Craik's Craze," of the first quarter; 1-434, "A Romance of Bureaucracy;" 2-481, "Tales of the East, or Narratives of the Indian Mutiny," of the second quarter; 2-824, "That Little Owl," of the third quarter; 2-1091, "The Romance of Guard Mulligan and other stories," of the fourth quarter, are works on fiction.

Nos. 4-121, "A New Guide to Cawnpore, with two plans," compiled by Reverend G. H. Westcott, M.A.; 7-199, "Text-book of Indian History for Indian Schools," compiled by Henry George Keene, M.A., C.I.E., of the first quarter; 3-472, "Kashmir, No. I, Gulmerg, the Snow Bridge, and the Apharwat Lakes;" 4-432, "Events in Egypt," of the second quarter, are on history. No. 11-14, "A Commentary on the Indian Registration Act, being Act III of 1877, with Introduction; Notes from the Case Law and Appendices containing the Registration Rules for the North-Western Provinces and Oudh, the Punjab, and Bombay," commented by Babu Kunjbihari Seth, B A., Vakil, High Court, and Munsif, Oudh, 3-202, "The Central Provinces Tenancy Act, IX of 1883 (as amended by Act XVII of 1889), with notes of cases," of the first quarter, are on law.

No. 15-801 of the third quarter, "The Hymns of the Samaveda translated with a popular commentary, Parts I and II," translated by R. T. H. Griffith, Esq , M.A., formerly Principal of Benares College.

There has been an increase in works on law, miscellaneous, poetry, and science (natural and others), and a decrease on drama, fiction, history, language, medicine, religion, and science (mathematical and mechanical).

4. The second statement relates to works in the Urdu language. It shows 469 publications against 295 of last year and 301 of the year before last

Of these, the following 13 works are worthy of notice:—

No. 4-480 of the second quarter, "Ikbál-i-Thug," is a translation of Taylor's Confessions of a Thug.

No. 19-1052 of the fourth quarter, "Futuh-ush-shám," contains the history of Syria in Urdu poetry.

No. 34-926 of the same quarter, "Kulliyat-i-'Ilm-i-Tibb," is on the principles and practice of medicine.

No. 48-259 of the second quarter, "'Iláj-ul-amráz Mámúli wa Khawáss Admiját Homœopathic ba tartib-i-Harúf-i-Tahijí," is on the cure of the usual diseases and qualities of the homœopathic medicines arranged in alphabetical order, compiled by Hakím Khádim Husain Khan, Rais, Shahabad, zila Hardoi.

No. 68-301 of the same quarter, "Risála-i-Engineering," is a Manual of Engineering for the use of sub-overseers and other workmen attached to irrigation subdivision, North-Western

Provinces, by Rai Bahádur Lála Srirám, Supervisor, Irrigation Branch, North-Western Provinces.

"Turjuma-i-su'álát mut'allika Police Rules wa Regulations," Nos. 52-961, 53-1067, Parts I and II of the fourth quarter, are translations of questions of Police Rules and Regulations, translated by the Principal, Police Training School, Allahabad.

Nos. 54-1069, 55-1070, of the same quarter, are translations of answers to the questions of Police Rules and Regulations translated by the above translator.

"Mazámin-i-Addison," No. 91-477 of the second quarter, is a translation of Part 1 of Addison's Essays.

No. 51-229 of the first quarter, "Majmú'a-i-Kámil Tarjuma-i-Tarikh-i-Wa'idí," is a complete translation of the historical collection of Wa'kidí.

No. 99-826 of the third quarter, "Gháyat-ul-Burhán-fi-Tawl-it-Kurán," is a work on the interpretation of the Kurán.

There is an increase in the number of publications on arts, biography, language, medicine, miscellaneous, poetry, religion, and science (mathematical and mechanical).

5. The third statement relates to works in the Hindi language. It shows 306 publications against 208 of last year and 199 of the year before last.

Of these the following nine works are deserving of notice:—

No. 2-115 of the first quarter, "Ráma-ya'sa darpan Nátak," is a drama.

Nos. 5-158 of the first quarter, "Chandra-Kantá Upanyás, Part I," 14-581 of the third quarter, "Nítána Cheritra, Part I," is an original novel in Hindi by Babu Ratna Chandr, B.A., Vakíl, High Court, Allahabad. No. 17-503 of the same quarter, "Bundelparakásiká," is a history and geography of Bundelkhand, compiled by Pandit Mukund Sastri, Head Pandit, Rájkumár College, Nowgong, Bundelkhand.

No. 35-672 of the same quarter, "Arogya-Mitra," contains instructions about hygiene, by Mahadeva Bhíkájí Vinze, Hospital Assistant, Rewah State.

Nos. 21-59, 22-60, 23-61 of the same quarter, "Sri-Válmíkiya Rámayana Bháshá Chhandon men," are the Hindi metrical translation of Válmíki's Rámayana, published by Babu Syám Lál.

No. 35-897 of the fourth quarter, "Rámayana, sátou.kánd," is a poetical work in seven books in the Nepali dialect.

There is a decrease in the number of publications on biography, philosophy, and an increase in works on arts, drama, fiction, history, language, law, medicine, miscellaneous, poetry, religion, science (mathematical and mechanical), and science (natural and others).

6. The fourth statement relates to works in the Sanskrit language. It shows 46 publications against 57 of last year and 43 of the year before last.

The following three works are noticeable:—

No. 19-641 of the third quarter, "Madana-Vinodah," is a medical work by Pandit Tryambaka Sastrí of Benares.

No. 23-502, "Vivarana-prameya-sangrahah," 24-774 of the same quarter, "Sapta-padárthí mita-bhashini Vyakhyá," are works on Nyaya philosophy (of the Vaiseshika system). The above two philosophical works are of the Vizianagram Sanskrit series published under the superintendence of Mr. Arthur Venis, M.A., Principal Sanskrit College, Benares, which still continues to be published.

The monthly serial of the Benares College known as "The Pandit" still continues to be published.

There has been an increase in works on law, medicine, miscellaneous, and science (mathematical and mechanical), and a decrease on fiction, language, poetry, philosophy, and religion.

7. The fifth statement relates to works in the Arabic language. It shows 21 publications against 14 of last year and 23 of the year before last.

The only three books noticeable are—

No. 2-538 of the third quarter, "Fatawi Kazi Khán Ma'Fatawi-is-Sirájiyya," is on theological law.

No. 1-479 of the second quarter, "Badr-ud-dujú fi Sharh-i-La-wá-ul-Huda," on logic, being a commentary on the philosophical work named Lawá-ul-Huda.

No. 1-44 of the first quarter, "Tafsír-ul-Jalíl," is an extensive commentary on the Kurán.

There is an increase in works on language, law, medicine, miscellaneous, and religion, and a decrease on history and poetry.

8. The sixth statement relates to works in the Persian language. It shows 44 publications against 54 of last year and 75 of the year before last.

The only book noticeable is—

No. 2-204 of the first quarter, "Khalásat-ut-Tujarib," is a medical work by Hakím 'Ulwi Khan of Delhi, published by Munshi Nawal Kishore, C.I.E., of Lucknow.

The decrease is due to a falling of in the number of books on history, language, and philosophy, and increase on medicine, miscellaneous, poetry, and religion

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combination has been prepared. They show 141 publications against 213 of last year and 258 of the year before last.

Six noticeable works are the following:—

No. 3-198, "Principles of Sanskrit Grammar," in English and Sanskrit, of the first quarter, compiled by Básudeva Sahai of Agra.

No. 4-147 of the same quarter, "The Ashtádhyáyí (eight books of Panini, Part II, Book I, Chapter IV, in Sanskrit and English)," is a Sanskrit grammar, translated by S. C. Vasu.

No. 16-484 of the second quarter, "Rasa-ráju-sundar, Part of the first volume," in Sanskrit and Hindi, is a work on medicine, compiled by Dattaram Chaube of Muttra.

No. 8-947 of the fourth quarter, "Jauhar-i zirá'at," in Urdu and English, is on agriculture, compiled by Babu Pyare Lal, landholder of Barautha, Aligarh district.

No. 30-478 of the second quarter, "Panchon-pir," in English and Urdu (Roman character), is a collection of some of the songs of the Pachpiriya ballad-mongers in the Benares Division, compiled by R. Greeven, Esq., B.A.

No. 15-201 of the first quarter, "Tárakika-moha-parkáśabh-bhásbánubad-abit-tathá-Dayá-nanda-moha-prakás śáseha," in Sanskrit and Hindi, is on the Vedanta Philosophy.

There is also a decrease in the number of works on the drama, linguistics, medicine, philosophy, and religion.

10. Of the periodicals, the following have been newly started during the year:—

ENGLISH.

Nos. 1-84 to 21-104, 22-196, 23-231, and 24-116 of the first quarter, "North Indian Notes and Queries," are monthly periodicals, devoted to the systematic collection of authentic notes and scraps of information regarding the country and the people, edited by William Crooke, Esq., B.A., Member, Asiatic Society of Bengal and Folklore Society, Bengal Civil Service.

No. 24-116 of the same quarter, "The Indian Purchaser's Guide and General News Disseminator," being a monthly advertiser and chronicle of current events, inventions, discoveries, etc., edited by J. Mackay Taylor, Assistant Engineer, Public Works Department, Roorkee.

URDU.

No. 1-261 of the second quarter, "Tapnih-ul-'Uklá," No. 2-982 of the fourth quarter, "Murakk'-i-'Álam," are monthly periodicals of fiction.

No. 3-978 of the fourth quarter, "Hasan," is a literary periodical. No. 12-74 of the first quarter, "Risála-i-Mufíd-ul-Muzarím," is a useful monthly journal for cultivators, edited by the Assistant Director of Land Records and Agriculture, North-Western Provinces and Oudh.

HINDI.

Nos. 1-605, 2-606, of the third quarter, "Árogya-Jívan," Nos 1-1105, 2-1106, 3-11-7 of the fourth quarter, "Arogya-Darpan," are monthly periodicals on medicine.

Nos. 3-563, 4-638, of the third quarter, "Bharata-bhaginí," is a monthly journal in Hindi edited by a Hindu lady. Nos. 5-597, 6-601, 7-684, 8-685, of the third quarter, Nos. 4-967, 5-968, 6-969, 7-970, 8-971, 9-972, 10-973, 11-974, of the fourth quarter, "Prempatra-Radhá-Svámí," are monthly periodicals, edited by Rai Bahádur Lala Saligram of Agra.

The following periodicals still continue to be published:—

"Naghma-i-Andlib (Urdu) on poetry," "The Allahabad Review" (in English and Urdu), "Arya-Siddhanta" (in Hindi, Vaidic, and Sanskrit).

11. The number of publications issued by each press in the North Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The one work printed in Amritsar, Punjab, and one work printed in Hyderabad, and four works printed in Calcutta, and three works printed in London but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 1,116 publications in all the subjects during the year as against 902 of the last year.

In conclusion, I have the honour to state, with reference to the observations of the Government of India contained in their letter (L) No. 220, dated 10th March 1893, forwarded to this office by your No. $\frac{993}{XII-101}$, dated 3rd July 1893, that of the 1,117 publications included in the catalogues published during the year under review, there are, one work published in the year 1888, one work of 1889, four works of 1890, 17 works published in 1891, and 213 works published in the year 1892.

All these publications should have been received during the respective quarters in which they were published. Similarly a number of publications of 1893 were not received during the quarter in which they were published but long after the date of their publication, and were therefore registered in the subsequent quarters in which they were received from the press. These irregularities are in direct contravention of Act XXV of 1867.

English Language.

SUBJECTS.	ORIGINAL.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Fiction	6	...	...	1	7	...	7	7
History	14	...	...	...	14	2	12	14
Language	10	...	...	1	11	...	11	11
Law	4	...	...	...	4	...	4	4
Medicine	3	...	...	...	3	1	2	3
Miscellaneous	40	...	...	...	40	...	40	40
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	3	...	...	...	3	...	3	3
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	4	...	...	...	4	1	3	4
Do. (Natural and others)	1	...	...	...	1	...	1	1
TOTAL	87	...	...	3	90	4	86	90

Urdu Language.

SUBJECTS.	First edition.	New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	1	...	...	...	1	...	1	1
Biography	2	1	...	3	6	...	6	6
Drama	10	2	...	3	15	...	15	15
Fiction	33	2	3	10	48	...	48	48
History	6	4	...	1	11	5	6	11
Language	31	10	20	2	63	27	36	63
Law	5	1	...	2	8	...	8	8
Medicine	10	5	...	3	18	1	17	18
Miscellaneous	76	19	2	11	108	...	108	108
Poetry	37	...	3	...	40	...	40	40
Philosophy (including Mental and Moral)	6	...	1	3	10	...	10	10
Religion	78	15	4	7	104	...	104	104
Science (Mathematical and Mechanical)	19	6	4	4	33	13	20	33
Do. (Natural and others)	2	1	...	...	3	...	3	3
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	307	66	37	49	469	46	423	469

Hindi Language.

SUBJECTS.	First edition.	New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	3	...	...	...	3	...	3	3
Biography	1	...	2	...	3	...	3	3
Drama	14	...	...	...	14	...	14	14
Fiction	8	...	...	3	11	...	11	11
History	11	...	1	1	13	6	7	13
Language	19	7	9	1	36	19	17	36
Medicine	13	2	...	...	15	...	15	15
Miscellaneous	29	8	...	1	38	...	38	38
Poetry	43	6	...	15	64	...	64	64
Philosophy (including Mental and Moral)	3	...	...	2	5	...	5	5
Religion	61	2	1	4	68	...	68	68
Science (Mathematical and Mechanical)	14	8	7	1	30	18	12	30
Do. (Natural and others)	2	1	...	...	3	1	2	3
Voyages and Travels	3	...	...	...	3	...	3	3
TOTAL	224	34	20	28	306	44	262	306

Sanskrit Language.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	19	...	...	...	19	..	19	19
Laws	3	...	...	...	3	. .	3	3
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	7	...	...	...	7	...	7	7
Politics	1	...	...	..	1	...	1	1
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	6	...	5	...	11	...	11	11
Science (Mathematical and Mechanical)	1	1	...	. .	2	.	2	2
Total	30	1	5	...	46	...	46	46

Arabic Language.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	2	...	...	. .	2	...	2	2
Law	2	...	...	...	2	...	2	2
Medicine	1	...	...	.	1	...	1	1
Miscellaneous	1	...	...	..	1	...	1	1
Philosophy (including Mental and Moral)	2	..	. .	...	2	...	2	2
Religion	7	...	6	...	13	.	13	13
Total	15	...	6	...	21	...	21	21

Persian Language.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	5	2	2	1	10	2	8	10
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	2	1	...	...	3	...	3	3
Poetry	3	2	6	...	11	...	11	11
Philosophy (including Mental and Moral)	1	1	7	. .	9	...	9	9
Religion	9	...	...	...	9	...	9	9
Total	21	7	15	1	44	2	42	44

(1) English and Urdu Languages.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	5	...	...	1	6	...	6	6
Miscellaneous	7	...	...	...	7	...	7	7
Poetry	1	...	...	...	1	...	1	1
Total	13	...	...	1	14	...	14	14

(2) English and Hindi.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	1	...	...	1	2	...	2	2

(3) English and Sanskrit Languages.

Subjects	Original. First edition.	Original. New edition.	Republications.	Translations.	Total.	Educational	Non-educational.	Total
Language	1	...	...	1	2	...	2	2

(4) Urdu and Hindi Languages.

Subjects	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total
Law	2	...	...	...	2	...	2	2
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Total	6	...	...	...	6	...	6	6

(5) Urdu and Arabic Languages.

History	1	...	...	...	1	...	1	1
Language	1	...	...	...	1	...	1	1
Law	...	...	...	1	1	...	1	1
Miscellaneous	1	...	1	...	2	...	2	2
Religion	21	6	2	...	[illegible]	...	[illegible]	[illegible]
Total	24	6	4	[illegible]	[illegible]	...	[illegible]	[illegible]

(6) Sanskrit and Hindi Languages.

Fiction	...	...	...	1	1	...	1	1
Language	1	5	...	...	6	...	6	6
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	7	1	...	1	9	...	9	9
Poetry	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral)	4	...	...	2	6	...	6	6
Religion	1	1	...	...	2	...	2	2
Total	14	8	...	4	[illegible]	...	[illegible]	[illegible]

(7) Urdu and Persian Languages.

Language	3	1	3	1	7	2	5	7
Miscellaneous	3	1	...	...	4	...	4	4
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral)	...	...	...	2	2	...	2	2
Total	8	2	3	3	15	2	13	15

(8) Urdu and Sanskrit Languages.

Law	...	...	...	1	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
Total	4	...	...	1	5	...	5	5

(9) *Persian and Arabic Languages.*

Subjects.	Original: First edition	Original: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	1	...	...	..	1	...	1	1
Medicine	..	1	..	.	1	..	1	1
Miscellaneous	...	1	...	...	1	.	1	1
Philosophy (including Mental and Moral)	1	.	...	...	1	...	1	1
Religion	4	..	..	1	5	..	5	5
Total	6	2	...	1	9		9	9

(10) *Hindi and Persian Languages.*

Poetry	1	...	...	...	1	...	1	1

(11) *Vaidic and Sanskrit Languages.*

Religion	...	...	1	..	1	...	1	1

(12) *Urdu and Burma Languages.*

History	1	...	...	...	1	...	1	1

(13) *English, Hindi, and Sanskrit Languages.*

Philosophy (including Mental and Moral)	1	...	...	...	1	.	1	1

(14) *Urdu, Persian, and Arabic Languages.*

Language	3	..	...	...	3	...	3	3
Religion	1	...	...	...	1	...	1	1
Total	4	...	...	...	4	...	4	4

(15) *Urdu, Hindi, and Sanskrit Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(16) *Hindi, Sanskrit, and Vaidic Languages.*

Miscellaneous	...	...	...	1	1	..	1	1
Philosophy (including Mental and Moral)	2	1	...	...	3	...	3	3
Religion	4	...	...	..	4	...	4	4
Total	6	1	...	1	8	...	8	8

(17) *English, Urdu, and Sanskrit Languages.*

Miscellaneous	1	...	...	..	1	...	1	1

(18) *English, Sanskrit, Arabic, and Persian Languages.*

Religion	1	...	...	...	1	...	1	1

Table showing the total number of works published in each place and in each press during the year 1893.

Place of publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
Lucknow	Nami	89	
	Munshi Nawalkishore	69	
	Gulshan-i-faiz	27	
	Munshi Gulab Sinh	23	
	Dabdaba-i-Ahmadí	16	
	Munshi Ganga Prasad Varmat Brothers.	15	
	Jáfarí	15	
	Anwár-i-Muhammadi	8	
	Dilpizir	7	
	Fauk-i-Bombay	3	
	Shám-i-Awadh	3	
	Shoukat-i-Islam	2	
	Sivapure	2	
	Raumí	1	
	Mustafaí	1	
	Dilfareb	1	
	Ashd-ul-Matábi	1	
	Roshan Lal	1	
	Mazhar-ul-Ulúm	1	
	Bostan-i-Murtazwi	1	286
Allahabad	Pioneer	43	
	Sarasvati	32	
	Anwár-i-Ahmadi	28	
	Vidya dharma-Vardhak	21	
	Indian	20	
	Nazair Kanún-i-Hind	18	
	Church Mission Congregational.	6	
	Námwar	6	
	Queen	5	
	Zabdat-un-Nazair	5	
	Imperial Printing	4	
	Hanumat	4	
	Dharmik	4	
	Indian Christian	3	
	Union	3	
	Trades Circular	1	
	Church Mission	1	
	Sukhsambád	1	
	Ihtishamiya	1	206
Agra	Mufid-i-Aúm	50	
	Vidya-Vilas	15	
	Iláhi	14	
	Moon	12	
	Muttra	11	
	I'jáz-i-Muhammadi	10	
	Rájput	7	
	Amír-ul-Matábi	5	
	Anwarí	5	
	Madan Mohan	5	
	Abul-ulái	4	
	Salig Ram	2	
	Dabdaba-i-Haidari	2	
	Advertiser	2	
	Gulshan-i-'Ilím	1	
	Indu-Prakás	1	
	Gulzari-Haidari	1	
	Mustafáí	1	
	Bombay-Prakás	1	
	Gulshan-i-Hind	1	
	Riyaz-i-Hind	1	
	Rashid	1	152
Cawnpore	Munshi Nawalkishore	64	
	Rasik	19	
	Mahabir Prasad	19	
	Ahmadi	18	
	Law	6	
Cawnpore—(*continued*).	Nizami	5	
	Kailas	4	
	Intizamí	3	
	Christ Church Mission	3	
	Queen	1	
	Subha-Chintak	1	143
Benares	Chandra-Prabha	35	
	Medical Hall	23	
	Bharat-jiwan	17	
	Sáíd-ul-Matabi	9	
	Amar	6	
	Printing	4	
	Hari-Prakás	3	
	Sudhánivás	2	
	Iksir-i-Azam	2	
	Jyotiprakás	1	
	Bharat-Bandhu	1	
	Paramanand	1	
	Light	1	107
Moradabad	Vidhya-Bhushan	14	
	Sayyid-ul-Matábí	12	
	Gulzari-i-Ahmadi	11	
	Naiyir-i-Ázam	7	
	Gulzari-i-Ibrahim	4	
	Matli'-ul-Ulum	2	
	Atma-Prakás	2	
	Narayana-Bhaskar, Chandausi.	1	53
Farrukhabad Fatehgarh	Chintamani	47	
	Jagát-Prakás	1	
	Nazáir Kanun-i-Hind	1	49
Jaunpur	Azam-ul-Matábí	15	
	Álí	4	19
Muttra	Gulzár	11	
	Rama Narayan	2	
	Syáma-Kási	1	
	Educational	1	15
Bulandshahr	Barna-Prakás	12	12
Sháhjahánpur	Arya-Darpan	8	
	Sirajiyya	1	9
Mirzapur	Ananda-Kádambini	5	
	Khichri-Samáchár	1	
	Legal Remembrancer	1	
	Ziya	1	8
Sitapur	Hindi-Prabhá	5	
	Subh Sadik	3	8
Fatehpur	Lámi-un-Nur	7	
	Nasim-i-Hind	1	8
Kheri, Oudh	Lakhimpur, Kheri	7	7
Aligarh	Jagat-Vinod	3	
	Bharat-Bandhu	2	
	Muhammadan	1	6
Partábgarh	Gulshan-i-Ahmadi	3	
	Gulshan-i-Faiz	1	
	Hanumat, Kalakankar	1	5
Almora	Kumaun Printing	4	4
Bijnor	Tonfa-i-Hind	4	4
Bareilly	Nádiri	3	3
Meerut	Tútíy-i-Hind	1	
	Dár-ul-'Ulúm	1	
	Káshí-Prakás	1	3
Bareilly	Wish	2	2
Etáwah	Isvara Prakás	2	2
Bahraich	Guishan-i-Siddiki, Nanpara.	2	2
Gorakhpur	Anwar-i-Yusufi	1	
	Asadi	1	2
Etah	Surma-i-Túr	1	1
Jhánsi	Times	1	1
	TOTAL	1,117	1,117

Statement showing the number of publications during the year 1893 on each subject.

Arts	5
Biography	9
Drama	29
Fiction	67
History	40
Language	169
Law	21
Medicine	43
Miscellaneous	227
Poetry	122
Politics	1
Philosophy (including Mental and Moral)	45
Religion	260
Science (Mathematical and Mechanical)	69
Do (Natural and other)	7
Voyages and Travels	4
TOTAL	1,117

PUNJAB.

From R E. YOUNGHUSBAND, Esq, Offg. Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 303, dated Lahore, the 20th March 1894

I am directed to forward herewith, for the information of the Government of India, a copy of a letter, No. 457, dated the 22nd February 1894, from the Director, Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab, under Act XXV of 1867, during the year 1893.

From J. SIME, Esq, Director of Public Instruction, Punjab, to the Chief Secretary to Government, Punjab,—No. 457, dated Lahore, the 22nd February 1894.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1893, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From LÁLA RAM KISHEN, Registrar, Educational Department, Punjab, to J. SIME, Esq, M.A, LL D., Director of Public Instruction, Punjab,—No. 55, dated Lahore, the 15th February 1894

I have the honour to forward my report on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1893, together with the usual statistical forms.

2. The total number of books received for registration shows a decline of 31, having fallen from 1,483 to 1,452. The decrease is, however, confined mostly to productions against the heads Miscellaneous, Poetry, and Religion, all of which include a large number of unimportant small tracts and leaflets. On the other hand, as will be seen from the memorandum given further on, a marked increase is visible in the more important heads, such as Biography, Fiction, Language, and Medicine. The year has, on the whole, been fertile in producing valuable works in the chief vernaculars of the Province,—*viz.*, Urdú and Panjábi.

3. The number of books, of which the copyright was registered during the year under report, rose from 152 to 182, which is satisfactory.

4. The division of books, including periodicals, according to their languages, is given below for the previous year and the year under report:—

	1892.	1893
English	86	77
Arabic	43	43
Hindi	79	76
Kashmíri	2	2
Panjábi	308	218
Pashtu	11	10
Persian	54	44
Sanskrit	7	8
Sindhi	21	58
Takre	1	..
Urdú	745	796
Bilingual	102	98
Trilingual	18	16
Polyglot	1	1
TOTAL	1,483	1,452

The largest number of books and periodicals is represented by Urdú, being 796, or more than 50 per cent. of the total number for the year, as against 745 for the previous year. Panjábi shows a falling of from 508 to 218, owing, it seems, to the fact that editions of a great many insignificant productions of the previous year have not met with any considerable demand to admit of their being reprinted. Sindhi publications count 58 against 21 for the preceding year, which indicates that the direct communication that has of late years been opened between this Province and Sindh has influenced the cultivation of the vernacular of the latter country to an appreciable extent by the Punjab people.

5. The publications for the years 1892 and 1893, as arranged according to the subjects treated of, stand as follows :—

	1892.	1893.
Arts	2	2
Biography	18	31
Drama	15	17
Fiction	23	49
History	17	15
Language	160	192
Law	99	89
Medicine	61	75
Miscellaneous	234	219
Poetry	369	312
Politics	1	3
Philosophy (including Mental and Moral Science)	10	6
Religion	395	377
Science (Mathematical and Mechanical)	72	58
Do. (Natural and other)	5	6
Voyages and Travels	2	1
TOTAL	1,483	1,452

As usual, religion takes the lead in representing the largest number of publications including, among others, prayers, praises of God and lesser divinities, controversial literature, and the like.

Biography, fiction, language, and medicine show a decided improvement, whilst poetry, under which are grouped all metrical compositions, large religious works excepted, has declined. The fluctuations noticeable among the other heads are unimportant.

Politics is not much in requisition, and travels are still unappreciated.

6. The total number of publications received during the year include 1,327 books and 125 periodicals. The latter comprise 55 legal, 22 medical, 19 religious, 23 miscellaneous, 3 scientific, and 3 poetical periodicals.

7. Of original works, translations and re-publications, the following may be noticed in order of the subjects under which they are ranged :—

ARTS.

Books on arts are unknown in this country, as all handicrafts and industries are here learnt, almost exclusively, without any books, in shops and manufactories. In the few technical schools that exist, scholars receive instruction from books imported from foreign countries. The following are the only publications received, and even these cannot claim to touch the indigenous art of the Province :—

(a) *Angrezi Bájah ka Pahla Hissa.*—A music primer in which the author has attempted to convey, to the Urdú-reading public, a knowledge of music according to the English method of notation.

(b) *Geometrical patterns with their descriptions in English, Urdú and Gurmukhi*—Describes the construction of geometrical patterns of various kinds used in woodwork and building.

BIOGRAPHY.

Has received greater attention, and the works produced are generally good both in point of matter and style. Of the 24 original works and 4 translations, the following deserve a passing notice :—

(a) *Sirat-ul-Faring*—Is a life of the Caliph 'Umr. The work is interesting and affords an insight into the real character of the early Moslims and their leaders. In the written preface, the author deplores the unfounded animosity that prevails between the two principal sects of Muhammadans, and tries to bring about a reunion.

(b) *Hari Devi Sákin Dera Gházi Khán ka jiwan Charitra.*—A short sketch in Urdú of the life of the Hari Devi by her bereaved husband. This young woman was extremely devoted to her husband, managed the household affairs in a judicious way, treated her equals with respect, and inferiors with kindness. Her career was cut short in the prime of her life. The story is simply narrated, and is painfully interesting and instructive reading.

(c) *General Garfield ki Sawáneh 'Umri.*—An Urdú translation of the life of General Garfield who, born of poor parents, fought against numerous difficulties to acquire a sound education; and by dint of hard labour, and singleness of purpose and honesty, rose to be the President of the United States of America. To enable him to prosecute his studies he did not disdain to serve as a sweeper of the school-rooms while a student; and at times worked as an ordinary carpenter to procure means of sustenance. Indian youths can learn many a valuable lesson from this highly interesting book.

(d) *Abul Fazl' Allámi ki Sawáneh 'Umri* (Urdú).—A short life of Abul Fazl, the famous courtier, minister, and statesman of the Emperor Akbar. He was the author of several learned works, of which Ain-i-Akbari is the best known.

(e) *Ek Hindu ka Masihi hona Yáni Baba Padmanji ka Tazkira*—A memoir in Urdú of the Reverend Bába Padmanji of Bombay, who was a Vaish by birth, and in his boyhood a staunch observer of the Hindu religion. He received his education in a Mission school, and there became familiar with Christianity, which he eventually embraced. The narrative is simple and interesting.

(f) *Rája Rám Mohan Roy ki Sawáneh 'Umri* (Urdú) —Life of Rája Rám Mohan Roy, the founder of the Brahmo Samáj and well-known Indian reformer. His exertions in the abolition of the cruel rite of '*sati*,' and in the advancement of the social and political condition of his countrymen, are described in a simple and pleasing style.

(g) *Sawáneh 'Umri Nau Ratan-i-Akbari* (Urdú).—An interesting compilation, including short sketches from the lives of the Emperor Akbar, his six illustrious queens, and nine gems of his court, such as Bir Bar, Todar Mal, Faizi, Tán Sen, etc.

DRAMA.

The dramatic literature of the Province continues crude. It is generally lacking in originality of conception, whilst the characters employed are, in the majority of cases, inappropriate. Altogether 17 publications, among which are 14 original works, 1 translation, and 2 republications, were received for registration. Of these, the following may be mentioned:—

(a) *Maktáb-i-Marifat.*—An Urdú translation of a Sanskrit work on divine knowledge, in which characters representing various virtues and vices are introduced, and made to play their parts ingeniously, resulting in the final overthrow of vice.

(b) *Sangit Dropadi* (In Hindi)—Is an adaptation in the form of a drama, of the Sanskrit story of Queen Dropadi, the wife of the Pundava Prince, who was persecuted by the wicked King Duryodhána, and finally rescued by Sri Krishana.

(c) *The Mayor of Littleton* (English).—A dramatic story of a Mayor who was elected against his will to go to war in the army of the Duke of Wellington. He however contrived to return home, where he was abused by his wife for his cowardly conduct, and threatened to be handed over to the military authorities. At places the story is humorous and affords pleasant reading.

(d) *Jamna Ranjani* (Urdú).—A tragical story in which the author seeks to show the bad effects of the Indian social custom of keeping the newly-married couple in a state of dependence on their parents instead of allowing them full liberty of action. The notorious mother-in-law has her part, which she plays with her usual peevishness. The attempt to dramatise social evils is important.

FICTION

Is represented by no less than 49 publications, comprising 24 original works and 25 translations. Of the former, the most important in respect to subject and style are social and historical novels in Urdú. Among the translations met with are English stories and a number of Mr. Reynolds' sensational novels.

(a) *Shahid-i-wafa.*—A tragical story in Urdú of a young man named Yusuf, who took a fancy to a beautiful girl and is sent by her to gain a name by fighting against

Christians, after which she would accept him. He joins the Turkish army wins several battles, in which he overthrows a host of his adversaries, returns in triumph to his home, and is received with open arms by his beloved. A day is fixed for their marriage, but the lover is penniless, and in order to procure wealth he falls on a troop of the enemy's horse that was returning with booty from an adjoining town. The brave youth is surrounded on all sides, and after a hard struggle is taken prisoner and brought before the Christian General. On relating his story, Yusuf is generously granted freedom for one night on condition that he would come back on taking final leave of his intended. The young man goes to her, bids her farewell, comes back, and is beheaded. Just after the execution, the girl in the disguise of a soldier, breaks through the crowd, assaults the General, and stabs herself over the body of the unfortunate youth.

(b) *Alif Laila Dunyázád, etc.*—Stories told by Dunyázád, the younger sister of Shahrzád, to whom the Arabian Nights' Entertainments are attributed. The compiler, Mirza Hairat, a good Urdú scholar, has revised the tales both in matter and style. The magnificence of the court of the Caliph Haron ur Rashid, his justice, generosity, and bravery, which form the ground work of the revised publication, are of interest to Moslim readers.

(c) *Silk-i-Marwarid, etc., Hissa-i-Duwum.*—Ten interesting stories in good Urdú. This little book is a valuable addition to the light literature of the country.

(d) *Zan Murid, etc.*—An Urdú version of an English story full of humorous details of a young man who was deeply in love with a graceful lady, the wife of an Anglo-Indian civilian. A happy coincidence threw him in her company while she was on board a home-bound ship. He served her with great assiduity, doing even menial service, to win her favour. The lady, on the other hand, never encouraged his addresses, though she was shrewd enough to keep him enthralled. But the deluded youth was sadly disappointed when, at the end of the voyage, the lady most abruptly left him on being received by her brother-in-law, who had come to receive her. The story is a warning to indiscreet young men against indulging in such silly attachments. The style is elegant and polished.

(e) *Naval Bazm-i-Khayal Hissa-i-Awwal* (in Urdú).—A social novel written in a perspicuous style. The author introduces the reader to an assembly of educated young men, and takes occasion to discuss the advantages of travel. A story is then introduced of a young man who unfortunately fell into bad company and was for his wealth stabbed by his false friends, but was ultimately saved from a premature grave by an honest person. Sound advice is given against indulging in debauchery, the effects of which are graphically described in the case of a Rájá and Nawáb, who brought about their ruin and disgrace by their lawless conduct.

(f) *Devi Chaudhráni.*—A romance translated from Bengali in Urdú, describing, in a very interesting way, the matchless filial affection of a Bengali Kulin youth, and the unprecedented love that his young wife bore to him. Praphulla, as the beautiful girl was, called, was, for some unfounded rumours, not allowed, access to her father-in-law, and being fatherless and therefore solely in the care of her poor mother, passed some time in utter want, till one day she took the bold step of going to her husband and claiming his protection. This the husband was glad to afford, but his father, through dread of losing caste, drove the wretched girl out. The mother did not long survive this degradation of her only daughter, who, after suffering persecution at the hands of a heartless fellow, escaped into a jungle, there found a treasure, and was met by a dacoit leader, Bhawáni, who gave her protection. She was educated by the dacoit and eventually anointed as the queen of the dacoits under the altered name of Ráni Chaudhráni. Here she practised *yogu* and other austerities, nominally presiding over the Darbárs of her followers, but in reality acting like a perfect recluse. Happy circumstances at length brought her in contact with her husband, whom she had not forgotten, and as the love was reciprocal, she succeeded in re-entering the house of her father-in-law, who was also reconciled. The story is ably written and interesting.

(g) *Mansur aur Mohina.*—A tragical story in Urdu of Mansur, a General in the army of Sultán Mahmúd and Mohina, Princess of Ajmere. It abounds in spirited descriptions of the battles fought between the valiant Rájpúts and the sturdy

Turks, and of how Mansúr was loved and sought after by Mohina, till both of them met their sad end in a tumult. The story is written in elegant yet simple style, and the descriptions are so vivid and natural that the book deserves a high place in this kind of Urdú literature.

(*h*) *Sarr-i-Dilbran, Hissa-i-Awwal.*—A social novel, depicting the evils resulting from enforced widowhood. The wretched state in which widows pass their lives, the manner in which they are kept from enjoyments of all sorts, and the means employed by those poor creatures to pursue their secret intrigues, are graphically described. The heroine of the story is a young widow, who is most heartlessly persecuted by lawless debauchees; but she saves her honour by desperate struggles, and with the help of a youth of strong moral character, whom the girl has, for his devotion to her, learnt to love. Occasion is taken to prove by arguments and quotations from the sacred books of the Hindús and Muhammadans that widow marriage is allowed, and should be introduced among the communities named. The story is to be completed in the second part. The style is of a high order.

HISTORY.

Of the total number of publications registered under this head, 7 are educational and 8 others, made up of 13 original works, 1 translation and 1 republication. Marked progress is manifest in the historical literature of the Province, as will be seen from the few specimens noticed below. Most of the educational productions are either designed as class books or as helps to students preparing for various examinations. The latter are likely to conduce to cram, as distinct from a careful study of the text-books.

(*a*) *Sikhán-de-Rájdi Vithyá* (in Panjábi).—Contains selections from the historical accounts of the ten Sikh Gurús, and of the reign of Mahárája Ranjít Singh, the Lion of the Punjab. The book is more a Panjábi Reader than a work on history.

(*b*) *Pustak Khurshid Khalsa Hissa, Duwum* (Urdú).—This is the second volume of a work noticed last year, containing a history of the Sikh Gurús; and commences with that of the third and ends with a sketch of the brief career of the eighth Gurú, who died at the early age of 8 years at Delhi.

(*c*) *Shamshir-i-Khálsa Hissa-i-Suwum* (in Urdú).—This volume gives a detailed description of the rise of the Sikh power in the Punjab, its development under Mahárája Ranjít Singh, and its final overthrow by the British. Though not free from coloured descriptions of certain events, it is on the whole of considerable merit.

(*d*) *Lahore; its History, Architectural Remains and Antiquities.*—Another very valuable contribution to the historical literature of the Province, written in English, by Khan Bahadur Sayd Muhammad Latif. The present publication embraces in it a history of the capital of the Punjab and an account of the principal architectural remains and modern structures. The antiquities of Lahore and the social customs and occupations of the people are also described. The work is embellished with illustrations, and is well got up.

LANGUAGE.

Under this head are comprised numerous Readers used or designed as class books, their translations, notes and glossaries, and a variety of kindred books in the several vernaculars and classical languages current in the educational institutions of the Province. Altogether 192 publications were registered under this head, of which 160 are original works, 2 translations, and 30 republications. Of these, the following are worth mentioning :—

(*a*) *Notes on Kingsley's Westward Ho.*—Copious notes explaining difficult words, phrases and sentences, and giving descriptions of persons and places referred to in the original book.

(*b*) *Urdú Dictionary.*—A collection of vocabularies of a number of Urdú text-books, together with a stock of Urdú proverbs and their explanation

(*c*) *Bunch of Proverbs.*—Idiomatic and proverbial sentences and phrases arranged alphabetically with their equivalents in Urdú, and in some cases in Hindi and Persian.

(*d*) *Guldasta-i-Akhláq.*—A collection of Urdú essays on various social and moral subjects, some of which are very interesting. In his essay on Bartáo 'mutual treatment,' the author bitterly complains of the relations between the *sáhuká*

and the zamíndár, and the shopkeepers and their customers, which are anything but straightforward.

(e) *Istri Anushásan Dutya Bhág.*—A second Hindi Reader for girls, containing an account of the rites and observations connected with Hindu marriage. The author quotes from the Hindu Shastrás against early marriage, and offers sound advice to young girls. Melodious songs sung on the occasion of nuptials are included in, and a good many proverbs appended to, the book.

(f) *Ganj-i-Sháigán.*—Selections in prose and poetry, from standard Urdú authors, together with idiomatic phrases and proverbs, with their explanation.

(g) *The Anglo-Dev Nagri.*—A primer designed to teach English through the medium of Hindi. Simple words, phrases, and sentences in English, with the pronunciation and equivalents in Hindi, are given to aid the student in learning the lessons.

LAW.

Digests of decisions of the Chief and High Courts, translation of Acts, and Commentaries on them, are included among the publications received under this head, a few of which may be noticed—

(a) *The Punjab Civil Law Manual.*—Useful notes on the Punjab Laws Acts and all enactments extended to the Punjab, including customary law as applicable to Hindús and Muhammadans in this Province.

(b) *Rules and Orders of the Chief Court of the Punjab.*—Made under the authority of Acts of the Legislature, Volume I, Judicial.

(c) *Sharah-i-Majmua-i-Zábita-i-Faujdári yáni Ekat Number 10, Sun 1882.*—A commentary of law relating to Criminal Procedure as in Act No. X of 1882.

MEDICINE.

During the year under report no less than 75 as against 61 works were received. Of these, 57 were original works, 12 translations, and 6 republications. The European system of medicine is represented by 27 books, the Yunáni by 20, and the Verdak or Hindi by 8, whilst 20 publications combine all or some of the various modes of treatment named.

Though, as usual, the European method of medicine is growing in popularity, the Yunáni and Hindi treatments are still considerably resorted to.

(a) *Garbh Rakshá Arthát Hidáyat Náma-i-Daiyán-i-Hind.*—A Hindi translation of a useful and popular work on the preservation and care of females during pregnancy and after delivery. The book is intended as a guide to Indian midwives.

(b) *Anund Ságar Jild-i-Duwun* (Urdú).—In this volume the author describes in the form of a dialogue the various diseases to which a woman is subject. The rules for the preservation of health both of the mother and the child are given in a style intelligible to ordinary readers. A large number of receipts for the cure of the ailments of children are appended.

(c) *Jarnal-ul-Ashhabal Mashhúr-bá-Fáras Námá bá Taswír.*—A treatise in Urdú on horses, their kinds, diseases, and their cure.

(d) *Shimla Rasálá Number Chár, etc.*—Written by Dr. A. Harris, under the auspices of Mr. W. Coldstream, Deputy Commissioner, Simla. It contains simple descriptions of some of the more common diseases of children and their causes. The receipts consist of cheap native medicines, easily procurable in the bazaar, and most serviceable to villagers far from the influence of town hospitals.

(e) *Mathá-i-Mír Hasan.*—An Urdú translation of a work on Yunáni medicine by Mír Hasan. The book includes receipts for various diseases, with a detailed description of their causes and symptoms.

(f) *Iksír-i-Vaidak al márúf Arq Prakásh.*—A collection of receipts in Urdú for extracting the essence of various herbs and drugs according to the Vaidak Pharmacy.

(g) *Ganjiná-i-Tabábat* (Urdú).—A bi-monthly journal purporting to include articles descriptive of diseases, their symptoms and cure according to the European, Yunáni, and Vaidak way of treatments, embracing modern improvements and the results of experiments by professional experts.

(h) *Six Lectures on First Aid to the Sick and Injured.*—This very useful treatise is intended to afford prompt aid to the wounded or otherwise disabled soldiers on the battle-field or in barracks. Numerous kinds of diseases and injuries are treated of in the simplest possible way, and the remedies prescribed include

easily procurable materials. All that is needful for the preservation of health and for meeting accidents and emergencies are conveniently brought together in this small volume. The work is by a European medical officer.

(i) *Zamurrad-i-Fársí.*—Persian translation of a standard Arabic work on the Yunáni system of medicine.

MISCELLANEOUS.

Under this head are grouped all publications that cannot be classified against any other of the prescribed denominations. Of the 219 books received during the year, 149 are original works, 56 translations, and 14 republications. The following will show the nature of the various sorts of books that are embraced in this category :—

(a) *The Traveller's Guide to Agra.*—An account of the past history, and the principal buildings and surroundings of Agra, description of the Táj by several eminent writers, are included.

(b) *Risálá-i-Bághbán-i-Zarát.*—A publication in Urdú on agriculture and arboriculture by the late Rái Nathu Rám of the Revenue Department.

(c) *Lekcharon-ká-Majmúá.*—A collection of lectures on various subjects in Urdú. There are some against the National Congress, exhorting the author's co-religionists to avoid it as a mischievous body, others on the fallen condition of the followers of Islám, and the writer's advice as to the steps needed for its amelioration ; whilst, in a few, an endeavour is made to show that Islám is superior to all the other religions. The style is good.

(d) *Majmúá-i-Lekchar.*—Urdú speeches delivered on various occasions by Sir Saiyed Ahmad Khán, on social, political, and religious subjects. The book is both interesting and instructive.

(e) *Jughráphiá-i-Riyásat-i-Bahawálpur* (Urdú).—A geography of the Baháwalpur State compiled, according to the author, from the State records, including useful information and statistics respecting population, produce, sanitary arrangements, administration, and the civil and political divisions of the country.

(f) *India's National Degradation, its Causes and the True Remedy.*—The author ascribes India's degradation to want of sturdiness of spirit and moral backbone. He is of opinion that neither education, as it is imparted in our schools, nor a study of ancient scriptures, are enough to elevate the moral standard of the people, or to save them from ruin as a nation. The only remedy is to seek the aid of the Divine Deva Gurú—the founder of the Deva Dharma Mission, who is said to be a model of Devattá (godliness).

(g) *Gulzár-i-Nabatát.*—*Urdú and Hindí translations of an English work on various* kinds of grass available in the southern districts of the Punjab. The present translation describes each kind, and gives a well-lithographed illustration, with particulars as to its usefulness, and as to whether it can be stored for any length of time.

(h) *Deva Samáj kí andrúní Taswír Hissa-i-Awwal* (Urdú).—A small book in which the author, who was once a probationary member of Deva Samáj, criticises in strong terms the conduct and demeanour of the founder, or centre, as he is called, of the Samáj, so far as these relate to his dealings with the inmates of the Mandir.

(i) *Asia and Europe kí Zarb-ul-Maslen.*—A collection of proverbs and sayings of different countries. The book is full of interest as affording a bird's-eye view of the thoughts and feelings of a variety of people.

(j) *Kashmírí Pandit, etc.*—A detailed descriptions of the habits, customs, and religious ceremonies of the Kashmírí Pandits. The author makes suggestions for the reformation of some of the more harmful and expensive rites, and advises the curtailment of extravagant expenses on the occasions of marriages and festivals

(k) *Fadmullián Gallan* (Panjábí in the Gurmukhí character).—Sayings of some eminent persons regarding the right use of time, the advantages of labour, and the necessity of acquiring habits of thrift.

POETRY.

Poetical compositions, whatever the subject, are all grouped under this head. There were 247 original works, 2 translations, and 63 republications. The following will serve as specimens :—

(a) *Chatur Granthí Dohá Sár Sangráha* (Hindí).—A collection of Dohá verses of Bábá Tulsi Dás, together with similar verses of Sádhú Anant Dás, the subject-matter of the latter poem being an abridgment of the Bhagwat Gítá.

(b) *Qissá Milkhí Kímán* (Panjábí).—A tale of love between a Jat girl and a Jat youth, who were married with the consent of their respective parents. The girl was exceedingly beautiful, and her uncle, who was a courtier of Akbar, not knowing that she had been married in his absence, proposed her for the Emperor. The young man was asked to divorce his wife for the sake of the royal rival; but this he scornfully declined, and was consequently thrown into a dungeon, and otherwise persecuted. He remained, however, constant in his love, and ultimately succeeded in rescuing his wife.

(c) *Marsiyát.*—A beautiful piece of elegiac poetry in Urdú bewailing the death of the well-known and popular physician of Delhi, Mahmúd Khán.

(d) *Daftar-i-Mátam.*—Mournful ditties recounting the persecution and martyrdom of Imám Hasan and Husain. The authors, Mirzá Dabír and Unís, are considered matchless in the art of writing, touching and pathetic verses.

(e) *Masnavi-i-Wakíl-i-Berák* (Urdú).—Advocates widow marriage and quotes in support of his statements from the sacred books of both Hindús and Muhammadans. The book is written on the whole in a good style and earnestly.

(f) *Inkishám-i-Qádiání was Isláh-i-Tarek-i-Qádián* (Urdú).—A poem in which the author has made an effort to expose the so-called second Jesus of Qádián. A detailed account is given of the several occasions on which Mirza Ghulám Ahmad was challenged to a religious discussion, which, it is said, he invariably avoided. The verses are spirited and evince the keen controversy prevailing among the parties concerned.

(g) *Aryá Sangít Pushpávali, etc.*—Hindi and Panjábí devotional songs in the Persian character written for the Aryá Samáj by Pandit Amír Chand, a poet and musician of note.

(h) *Musaddas-i-Yád al Márif Ghaib Hindustán ká Wáwailá.*—Urdú verses deploring the growing ill-will between Hindús and Muhammadans, and exhorting the antagonistic parties to cease quarrelling and live amicably like brethren.

(i) *Nazm-i-Ajíb* (Persian and Urdú).—A dialogue in Persian with Urdú equivalents arranged in verses for facility of learning the book by heart.

(j) *Ganj-i-Irfán.*—A metrical translation of Bhartarí Harís Sanskrit verses portraying the transitory and frail nature of worldly enjoyments, and creating a thirst for divine knowledge as the only means of attaining beatitude.

POLITICS.

Is not much cared for in this Province. The following publications may be noticed :—

(a) *The Indian National Congress.*—A speech delivered to the Panjábís setting forth the aims and objects of the Congress, and the advantages likely to occur from the agitation.

(b) *Ek Gujráti Novel ká Urdú Tarjuma Mausúm ba Novel India wa Británniá Jild-i-Awwal* (Urdú).—Translation of a Gujráti work in which India is represented as a slender lady gorgeously apparelled and adorned with jewels, and riding on a lion; but pale and exhausted from wounds that seem to have been received in a recent encounter. Another beautiful lady, less pompous and more composed, appears on a monster having the head of a dog and the body of a tiger. This is the lady Británniá. The subject of the book is a dialogue between these personages. Lady India speaks of her grievances alleged to have been received from the other, whilst the latter defends herself by enumerating some of the many blessings conferred on her rival.

PHILOSOPHY.

Besides those designed for educational purposes a number of books of general interest have been received under this head. Of these the following need a mention :—

(a) *Khulásá-i-Theosophy.*—A brief description in Urdú of the principles of theosophy, one of which is universal brotherhood. The book discusses the doctrine of Metempsychosis and asserts that the law of Karma is immutable.

(b) *Sri Yog Washista.*—A Hindi translation in the Gurmukhí character of the first three chapters of the Yoga Philosophy, being a discourse between Sri Rám Chandra and the Sage Washista. The volume is printed on superior white paper, and in a good bold type. The work is being continued.

(c) *Makhzan-i-Asrár-i-Theosophy, Yane Brahmá Vidyá ke Bhed, Jild-i-Awwal* (Urdú).—An account of as expounded in works on Theosophy, and an explanation of

whole. The universe is asserted to be one large mass of living particles, which constitute what is visible, and the soul, identical with the supreme power, pervades all sentient beings and material substances.

RELIGION.

Under this head were registered 377 books and periodicals, of which 305 were original works, 15 translations, and 57 republications.

Arranged according to different faiths, the several productions stand as below :—

Muhammadan	238
Christian	54
Hindu	34
Sikh	19
Aryás	17
Deva Dharma	7
Jain	4
Brahmo	3
Vishnoi	1

The Muhammadans are the most active people in bringing out religious works consisting chiefly of selections from the Qurán, books on traditions, and on religious controversies, kept up with Christians and Aryans, and among different antagonistic sects of Islám

The following demand a passing notice :—

(a) *Fragments of Pandit Gurú Datta, Vidiyárthi, M. A's Criticism of Monier Williams' Indian Wisdom.*—In this pamphlet the author endeavours to refute the arguments of Mr. Monier Williams against the Vedas, which, according to him, sanction the worship of Varúna, the Sun, Indra and several minor deities representing various forces of nature. The author tries to show by quotations from the Vedas that they assert the unity, divinity, and omnipresence of God. Other points, such as the institution of caste, are also touched ; but the work is incomplete owing to the death of the author.

(b) *Abdur-ul-Manzúm fi Tarjumá-i-Malfúz il Makhdúm.*—An Urdú work in two volumes containing a detailed account of Saiyed Jalál Din, a Muhammadan saint of the thirteenth century, whose marvellous doings and religious teachings procured for him the high title of the Kutab-i-Alam and many followers.

(c) *Sajjan Chitt Ballabh Kahyá* (Sanskrit).—A Jain Sanskrit work of great literary merit, with a paraphrase and metrical translation in Hindí, on the subject of the renunciation of worldly enjoyments.

(d) *The future of the Aryá Samáj* —An ingeniously written tract tracing the history of Hinduism, its fall and dying moments, its resuscitation by patriots and martyrs, and its final redemption at the hands of the last sage, Swámi Dayánand Saraswati, who, it is said, appeared at the very critical moment and deriving his inspiration direct from the ancient scriptures revived the dying spirit of the fatherland.

(e) *Vichár Ratanawálí.*—A Hindí poem with a commentary by Khushál Dás on the mode of attaining a true knowledge of the Supreme Soul, who himself has, at his own Divine pleasure, become manifest in his creation. Quotations from the Vedas and other sacred Hindú books are largely cited by way of illustration and authority in support of the author, who appears to be a member of the Udásí sect founded by Bábá Srí Chand, son of Bábá Nának.

(f) *Srí Gurú Prakash Suraj Granth* (Punjábí).—Lives of the Sikh Gurús. The present volume contains an account of the doings and exploits of the 10th Gurú, who was the founder of the military order known as the Khálsá Panth The author, a Punjábí Sikh, is a poet of note, and this production is an evidence of his scholarship and good taste. As usual in works of this sort even ordinary events are greatly exaggerated.

(g) *Rasálá-i-Shah Rubá.*—A learned treatise in Persian on Súfism It is copiously interspersed with verses from some of the standard works on the Knowledge of God and the Soul, both of whom are considered, by the followers of the Pantheistic Philosophy, to be identical in essence.

(h) *Haqíqat Rúh-i-Insání*—An Urdú translation of a rare Arabic work by Imám Muhammad Ghazáli containing discussions on the nature of the human soul, the day of judgment, paradise, and the like. Explanatory notes are added by the translator and editor, Muftí Sháh Dín, whereby the value of the book has been enhanced. The soul is said to be immaterial, having nothing in common with

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1893.

Subjects.	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Art	2	...	...	...	2	...	2	2
Biography	23	1	3	4	31	..	31	31
Drama	13	1	2	1	17		17	17
Fiction	23	1	...	25	49	...	49	49
History	11	2	1	1	15	7	8	15
Language	102	58	30	2	192	96	96	192
Law	22	4	2	61	89		89	89
Medicine	52	5	6	12	75	1	74	75
Miscellaneous	121	28	14	56	219	59	160	219
Poetry	233	14	63	2	312	4	308	312
Politics	2	...	...	1	3	...	3	3
Philosophy (including Mental and Moral Science)	5	...	...	1	6	...	6	6
Religion	297	8	57	15	377		377	377
Science (Mathematical and Mechanical)	39	12	3	4	58	52	6	58
Do (Natural and other)	3	3	..		6	4	2	6
Voyages and Travels	1	...	...	.	1	...	1	1
TOTAL	949	137	181	185	452	223	1,229	1,452

English.

Drama	1	...	.	...	1	...	1	1
History	2	...	...	...	2	..	2	2
Language	2	4	...	..	6	6	..	6
Law	20	1	...	...	21	...	21	21
Medicine	...	1	..	.	1	1	.	1
Miscellaneous	10	4	1	...	15	2	13	15
Politics	1	...	...	...	1	...	1	1
Religion	17	...	7	.	24	...	24	24
Science (Mathematical and Mechanical)	3	1	1		5	3	2	5
Voyages and Travels	1	...	...	.	1	.	1	1
TOTAL	57	11	9	...	77	12	65	77

Arabic.

Language	4	2	5	..	11	11	.	11
Religion	31	1	5	.	37		37	37
TOTAL	35	3	10	...	48	11	37	48

Hindi.

Drama	3	...	...		3	..	3	3
History	..		...	1	1	1	.	1
Language	7	2	4	...	13	13	...	13
Medicine	3	...	.	2	5	..	5	5
Poetry	33	...	3	...	36	...	35	36
Philosophy (including Mental and Moral Science)	2	..	...	...	2	...	2	2
Religion	13	...	1	...	14	.	14	14
Science (Mathematical and Mechanical)	...	1	...	...	1	1		1
Do. (Natural and other)	1	..	...	..	1	1	...	1
TOTAL	62	3	8	3	76	16	60	76

Kashmíri.

Language	1	...	...	...	1	1	...	1
Religion	1	...	...		1	...	1	1
TOTAL	2	...	...		2	1	1	2

Punjábi.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	1	...	1	...	2	...	2	2
Fiction	1	...	...	...	1	...	1	1
History	1	...	1	...	2	1	1	2
Language	5	2	7	2	16	16	...	16
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	4	...	1	...	5	1	4	5
Poetry	97	7	49	1	154	...	154	154
Religion	24	...	7	...	31	...	31	31
Science (Mathematical and Mechanical)	1	...	1	...	2	2	...	2
Total	139	9	67	3	218	20	198	218

Pashto.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	4	4	1	...	9	...	9	9
Religion	..	...	1	...	1	...	1	1
Total	4	4	2	...	10	...	10	10

Persian.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	2	8	4	...	14	14	...	14
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	2	1	1	...	4	1	3	4
Poetry	2	1	2	...	5	1	4	5
Religion	18	...	1	...	19	...	19	19
Total	25	10	8	1	44	16	22	44

Sanskrit.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	...	2	...	...	2	2	...	2
Miscellaneous	1	...	1	...	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Total	5	2	1	...	8	2	6	8

Urdu.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Art	..	...	...	1	1	...	1	1
Biography	22	1	2	3	28	...	28	28
Drama	7	1	2	1	11	...	11	11
Fiction	19	1	...	25	45	...	45	45
History	5	2	...	...	7	2	5	7
Language	64	28	4	...	96	96	...	96
Law	2	3	2	61	48	...	48	48
Medicine	39	5	6	9	42	11	31	42
Miscellaneous	94	22	9	56	169	49	120	169
Poetry	54	1	2	1	55	1	54	55
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	2	...	...	1	3	...	3	3
Religion	140	4	30	9	173	...	173	173
Science (Mathematical and Mechanical)	33	10	2	4	46	29	17	46
Do. (Natural and other)	2	3	...	...	5	4	1	5
Total	484	81	59	172	796	192	604	796

Sindhi.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	3	...	...	..	3	...	3	3
History	2	...	1	...	3	3	...	3
Language	2	...	1	...	3	3	...	3
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	5	...	...	...	5	1	4	5
Poetry	24	...	1	...	25	1	24	25
Religion	9	...	2	1	12	...	12	12
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Total	52	...	5	1	58	8	50	58

English-Urdú.

Subjects.	Original Works — First edition	Original Works — New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Language	7	4	3	...	14	14	...	14

Persian-Urdu or Urdú-Persian.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Language	3	5	2	...	10	10	...	10
Miscellaneous	...	1	1	...	2	2	.	2
Poetry	4	..	...	.	4	1	3	4
Total	7	6	3	..	16	13	3	16

Arabic-Urdú

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Religion	23	.	.	3	26	...	26	26

Persian-Arabic.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Language	1	...	.	...	1	1	.	1
Miscellaneous	1	..		.	1	.	1	1
Poetry	1	...	.	..	1		1	1
Religion	2	2	1	.	5	..	5	5
Total	5	2	1	.	8	1	7	8

Hindí-Panjábí.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Poetry	6	1	1	..	8	..	8	8

Urdú-Panjábí.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Miscellaneous	1	...	..		1	.	1	1
Poetry	1	..	...	..	1	...	1	1
Total	2	..	...	...	2	..	2	2

Sanskrit-Hindí.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Language	1	...	...	..	1	1		1
Religion	2	...	1	..	3		3	3
Total	3	.	1		4	1	3	4

Marwari-Hindí.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Religion	1	...	...	..	1	..	1	1

Persian-Pánjabí.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Religion	1	...	.	...	1	...	1	1

Hindí-Urdú.

Subjects.	First edition	New edition	Re-publications.	Translations.	Total	Educational	Non-Educational	Total
Miscellaneous	3	...		.	3	3	...	3
Poetry	5	.	2	..	7	...	7	7
Religion	.		...	1	1	..	1	1
Total	8	.	2	1	11	3	8	11

Barohi-Urdú.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

Sanskrit-Urdú.

Religion	1	...	...	...	1	...	1	1

Pashto-Urdú.

Language	1	1	...	...	2	2	...	2

English-Sanskrit.

Religion	1	...	1	...	2	...	2	2

Sanskrit-Panjábí.

Religion	1	...	...	...	1	...	1	1

Arabic-Persian-Hindí.

Poetry	1	...	...	...	1	...	1	1

Arabic-Urdú-Persian, Arabic-Persian-Urdú.

Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
Total	6	...	...	...	6	...	6	6

Arabic-Urdú-Panjábí.

Poetry	1	...	1	...	1	...	1	1

Arabic-Persian-Pashto.

Religion	3	1	...	...	4	...	4	4

Arabic-Persian-Sindhi.

Language	1	...	...	...	1	1	...	1

English-Urdú-Panjábí.

Art	1	...	...	...	1	...	1	1

Urdú-Hindí-Panjábí.

Poetry	...	...	1	...	1	...	1	1

Sindhi-Sanskrit-Panjábí.

Subjects	Original Works. First edition.	Original Works. New edition.	Re-publications	Translations.	Total.	Educational	Non-educational	Total
Religion	...	...	...	1	1	..	1	1

Arabic, Urdú, Persian, and Panjábí.

Subjects	Original Works. First edition.	Original Works. New edition.	Re-publications	Translations.	Total.	Educational	Non-educational	Total
Poetry	...	...	1	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. Critchley, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 704, dated Nagpur, the 31st January 1894.

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed to submit four statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1893.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1893.

English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total
Language	1	...	...	...	1	1	...	1
Law	2	...	...	..	2	...	2	2
Science (Natural and other)	1	...	.	...	1	1	..	1
Total	4	...	...	...	4	2	2	4

Maráthí Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total
Drama	1	...	...	...	1	...	1	1
History	1	...	.	...	1	1	...	1
Language	1	1	...	...	2	2	...	2
Miscellaneous	3	...	..	...	3	2	1	3
Poetry	1	...	...	..	1	.	1	1
Mathematical and Mechanical Sciences	2	...	...	...	2	2	...	2
Science (Natural and other)	3	1	..	..	4	4	...	4
Total	12	2	...	...	14	11	3	14

Hindí Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total
Language	1	..	...	...	1	1	...	1
Poetry	1	..	...	...	1	..	1	1
Total	2	...	...	...	2	1	1	2

Hindí and English.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total
Miscellaneous	5	...	...	...	5	5	...	5
Science (Natural and other)	1	...	..	...	1	1	...	1
Total	6	...	...	..	6	6	.	6

Summary of contents of statements showing analysis of publications registered in the Central Provinces during the year 1893.

Subjects.	Language.	Contents.
Language	English . .	1. A Companion of the Middle School candidate.
Law	Ditto . . .	1. The Central Provinces Government Wards Act (No. XVII of 1885) with notes. 2. The Central Provinces Tenancy Act with notes, references, etc., etc.
Science (Natural and other) . .	Ditto . . .	1. Middle School Physics.
Drama	Marathi . . .	1. Sangit Veshyakapat Vimochan Natak.
History	Ditto . . .	1. Hunter's History of India —English period.
Language	Ditto . . .	1. Vakya Pruthakkarana or Analysis of Sentences. (2) Laghu Vyakarna, or Rudimentary Grammar.
Miscellaneous	Ditto . . .	1. Let us establish an institution. 2. Object lessons giving description of objects. 3. Object lessons giving description of animals.
Poetry	Ditto . . .	1. Jainopdeshi Sangit Padya Ratnavali, or verses in praise of the God of the Jains.
Mathematical and Mechanical Sciences.	Ditto . . .	1. Mental Arithmetic. 2. Practical Geometry.
Science (Natural and other) . .	Ditto . . .	1. Short description of the Central Provinces. 2. Six lessons in agriculture by Kelkar. 3. Geography of the world. 4. Six lessons in agriculture by Parchure.
Language	Hindí . . .	1. Key to Hindí 3rd Book.
Poetry	Ditto . . .	1. First Canto of Valmiki Ramayana translated into Hindí verse.
Miscellaneous	English and Hindí .	1. Key to Royal Reader No. IV by Chunnilal Pancham. 2. Key to Royal Reader No. IV by Nityanand Singh. 3. Key to Royal Reader No. II. 4. Key to Howard's Primer. 5. A guide to Royal Readers Nos. II and III.
Science (Natural and other) . .	Ditto ditto .	1. A Middle School (Physical Manual).

CHIEF COMMR.'S OFFICE, CENTRAL PROVINCES, NAGPUR;
The 31st January 1894.

C. E. B. CRITCHLEY,
Asst Secy. to the Chief Commr., Central Provinces.

BURMA.

From F. C. GATES, Esq., I.C.S., Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 377-3B—2, dated Rangoon, the 16th January 1894.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this Province during the year 1893, under Act XXV of 1867, as amended by Act X of 1890.

2 Fifty-two publications, of which 13 were printed at Mandalay, were registered during the year, against 66 in 1892 and 176 in 1891. Classified according to language, there were 8 publications in English, 18 in Burmese, 5 in English and Burmese, 17 in Pâli-Burmese, 1 in Pâli, and 3 in Shan. Classified according to their subject-matter, one of these publications fell into the category of "History," 11 into that of "Language," 4 into that of "Poetry," 29 into that of "Religion," and 2 into that of "Science (Mathematical)," while five miscellaneous works remained. According to another mode of classification, there were 12 publications of an educational and 40 of a non-educational character.

3. Of these publications the only work deserving of notice is "Burma with special reference to her relations with China," by Mr. E. H. Parker, of the Chinese Consular Service.

English Language.

Subjects	Original Works. First edition.	Original Works. New edition	Re-publications	Translations.	Total.	Educational.	Non-educational	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	..	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	..	...
History	1	...	...	...	1	...	1	1
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	..
Medicine	...	...	...	...		...	...	..
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	..	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4	..	4	4
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural)	...	...	...	..	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	..
Total	7	...	...	1	8	2	6	8

Burmese Language.

Subjects	Original Works. First edition.	Original Works. New edition	Re-publications	Translations.	Total.	Educational.	Non-educational	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	...	1	5	4	1	5
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	2	4	2	2	4
Poetry	4	...	...	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy	..	...	...	...	...	...	...	...
Religion	3	...	...	1	4	...	4	4
Science (Mathematical)	1	...	...	...	1	...	1	1
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	14	...	...	4	18	6	12	18

English and Burmese.

Subjects	Original Works. First edition.	Original Works. New edition	Re-publications	Translations.	Total.	Educational.	Non-educational	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	1	...	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	..	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	4	...	1	...	5	4	1	5

Páli.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Páli and Burmese.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	17	...	...	...	17	...	17	17
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	17	...	...	...	17	...	17	17

Shan, etc.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages, etc.	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	...	3	3

General Analysis.

Subject.	Original works: First edition.	Original works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	9	...	1	1	11	10	1	11
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	3	...	...	2	5	2	3	5
Poetry	4	...	...	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	27	...	...	2	29	...	29	29
Science (Mathematical)	2	...	...	...	2	...	2	2
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	46	...	1	5	52	12	40	52

ASSAM.

From F. C. Daukes, Esq, Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{9\ \text{Regn}}{751\ \text{J.}}$, dated Shillong, the 5th February 1894.

I am directed to forward, for the information of the Governor General in Council, a copy of letter No 3, dated the 29th January 1894, from the Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered during the year 1893, under Act XXV of 1867, as modified by Act X of 1890.

From J. Willson, Esq, M A, Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated Shillong, the 29th January 1894.

I have the honour to submit herewith a statement in the form prescribed by the Government of India of the publications registered in the Province of Assam during the year 1893, under the provisions of Act X V of 1867, as modified by Act X of 1890. From the statement it will be seen that 11 v vere registered during the year of report against 19 in the preceding year, showing a decre f 8 books. Of these, 6 were educational and 5 non-educational, and 7 were first editions and 4 were new editions. The number of copies of educational works decreased from 10,500 in 1892 to 6,000, and that of non-educational from 4,400 to 3,050.

2. The publications registered during the year 1893 were under the following heads:—

1. Language	6
2. Law	1
3. Poetry	1
4 Religion	3
Total	11

3. No copyright of any publication was registered during the year of report.

4. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, separate statements showing the languages in which the books were published are herewith submitted.

5. No necessity arose for any prosecution under section 16 of the Act for non-delivery of books.

6. No periodicals were registered during the year of report.

7. No books were catalogued during the first quarter of the year under report; the catalogues for the second, third, and fourth quarters are herewith submitted.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM, UNDER ACT XXV OF 1867, DURING THE YEAR 1893.

SUBJECTS.	Books published in the Vernacular languages spoken in the Province, 1892.	1893.	Books published in Indian classical language, 1892.	1893.	Books published in more than one language, 1892.	1893.	REMARKS.
1. Law	2	1	...	...	...	...	
2. Poetry	...	1	...	...	...	...	
3. Religion	1	3	1	...	1	...	
4. Fiction	2	...	...	...	...	...	
5. Language	8	5	...	...	2	1	
6. Miscellaneous	2	...	...	...	...	...	
TOTAL	15	10	1	...	3	1	
Original works — First edition	11	6	1	...	3	1	
Original works — New edition	4	4	...	...	...	...	
TOTAL	15	10	1	...	3	1	
Educational works	8	5	...	...	2	1	
Non-educational works	7	5	1	...	1	...	
TOTAL	15	10	1	...	3	1	

Abstract of the Subject.

SUBJECTS.	ORIGINAL WORKS. First edition.	New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Poetry	1	...	...	...	1	...	1	1
Religion	2	1	...	...	3	...	3	3
Law	1	...	...	...	1	...	1	1
Language	3	3	...	...	6	6	...	6
TOTAL	7	4	...	...	11	6	5	11

Bengali Language.

Language	2	3	...	...	5	5	...	5
Law	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	2	1	...	...	3	...	3	3
TOTAL	6	4	...	...	10	5	5	10

Bi-Lingual Language (Bengali and English).

Language	1	...	...	...	1	1	...	1

H. CORKERY,

for *Registrar of Books and*

Director of Public Instruction, Assam.

MYSORE.

From the Resident in Mysore to the Secretary to the Government of India, Home Department,—No. $\frac{486}{84-83}$ En. 4, dated Bangalore, the 13th February 1894.

With reference to your letter No. $\frac{19\ 1150}{1158}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the Civil and Military Station of Bangalore during the year 1893, and to say that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

Review and Analysis of Books registered in the Civil and Military Station of Bangalore during the year 1893

The total number of books published was five, of which three were in English, one in the vernacular of the Province (Canarese), and one in Hindustani.

Divided according to subjects, there were one pertaining to history, one to politics, one to mathematical science, and one to miscellaneous. Of these, four were non-educational and one educational.

E. CAMERON,
Inspector of Schools

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1893.

English Language.

Subjects	Original Works. First edition	Original Works. New edition.	Re-publications	Translations.	Total.	Educational	Non-educational	Total
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	1	2	3

Canarese Language.

Subjects	Original Works. First edition	Original Works. New edition.	Re-publications	Translations.	Total.	Educational	Non-educational	Total
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—

No. 1338/3403 En. 6, dated Bangalore, the 8th May 1894.

In continuation of my letter No. 555—64-93, dated the 13th February 1894, I have the honour to forward the accompanying review and analysis of books published in the Mysore State during the year 1893.

Review and Analysis of Publications in Mysore for 1893.

1. The number of publications registered during the year 1893 was 210 against 185 in the previous year, and consisted of 180 books and 30 periodicals. The average number of publications for the preceding five years was 161.

2. Classified according to languages, the publications were as follows:—

I.	English	*Nil*
II.	Vernaculars spoken in the Province:—	
	Kannada	132
	Telugu	5
		137
III.	Classical Language:—	
	Sanskrit	34
IV.	More than one Language:—	
	Sanskrit and Kannada	36
	Sanskrit and Telugu	3
		39
	Grand Total	210

3. The following table shows the number of publications under the heads Original Works, Republications, and Translations, for the years 1891, 1892, and 1893:—

	1891.	1892.	1893.
Original Works	114	111	165
Republications	57	63	38
Translations	13	11	7
Total	184	185	210

4. Of the 210 publications, 61 were "Educational" and 149 "Non-educational." Of the educational works 2 were classed under History, 45 under Language, 13 as Miscellaneous, and 1 under Science (Mathematical).

5. Under the heads Arts, Biography, Politics, Science (Natural and other), and Voyages and Travels, no works were published during the year.

6. *Drama.*—Of the 13 works appearing under this head, one was written in Sanskrit, one in Telugu, and the remaining 11 in Kannada. The Sanskrit drama referred to is on the marriage of Sita to Rama. The Teluga drama treats of the destruction of a Rakshasa by Narasinha, an Avatar of Vishnu. The Kannada dramas are versions of the stories taken mainly from the Puranas, and are of hardly any literary merit The misfortunes of Nala and his wife Damayanti, the marriage of Draupadi with the Pandu Princes, the marriage of Sesirékha, daughter of Bala Rama, with Abhimanya, son of Arjuna, and the heroism and death of Abhimanya, are the incidents which form the subject-matter of these dramatic compositions. Sriyala Charitre is a drama on the faithful performance of a promise by King Dharmapala to Siva, who appeared before him in the guise of a mendicant leper, and begged for a morsel of human flesh. Dharmapála, to fulfil the promise made by him to Siva, sacrificed his own son. The boy, however, was afterwards restored to life by the same deity.

7. *Fiction.*—The works under this head numbered 17, of which 2 were in Sanskrit and 15 in Kannada. Of the two in Sanskrit, one is a story of Bilhana, a poet who is said to have fallen in love with a princess whose tutor he was, and whom he afterwards married, and the other is a collection of entertaining stories. The most important of the works in Kannada were the Krishnaraja Vilasa, prose translations of some Parvas of the Mahabharata,—*viz*, the Sabháparva, Ánusásanikaparva, Ásramavásikaparva, Mausalaparva, Maháprasthánaparva, Svargárohanaparva, and Bhishmaparva, which were published by Messrs. Rudroppa & Sons. Another work of importance brought out during the year was a Kannada translation, by Nagavarma, in verse alternating with prose, of the second part of Banabhatta's Kádambari. This translation is edited by Mr. B. Mallappa. Nagavarma's translation is a classical work in Kannada literature. Two of the works were epitomes in verse of the Mahabharata One was a collection of tales of Akbar and his minister Birbal translated from Mahratti. The rest were reprints of tales or legendary accounts of Puranic or historical personages.

8 *History.*—This head is represented by two works, of which one is a reprint of a brief history of India in Kannada, and the other is a short history of England, also in Kannada. Besides these, a History of Mysore in Kannada by M. Shama Rao, M.A, was published by the Education Department for use in vernacular schools. The history is compiled from the best and the latest authorities, and is written in an easy and attractive style. It is furnished with appropriate maps. This publication was not registered.

9. *Language.*—This head comprises 47 works, 36 being in Kannada, 10 in Sanskrit, and 1 in Sanskrit and Kannada. Fourteen of these were "periodicals" and consisted of 12 numbers of the Kavyamanjari, a Kannada monthly which reproduces ancient Kannada works with occasional notes, and of 2 numbers of Kavyambudhi, in which Sanskrit works, chiefly by Jaina authors, are published. The rest are reprints of Amara Kosa, school-books or commentaries on school texts.

10. *Law*—The only publication appearing under this head contains rules regarding the execution of summonses and warrants for the guidance of process-officers.

11. *Medicine*—The single work published under this head was a manual of Hindu medicine compiled by a pandit from various Sanskrit works. It also gives a few recipes taken from English works on medicine.

12. *Miscellaneous.*—This head comprised 28 publications, of which 20 were written in Kannada, 5 in Sanskrit and Kannada, and 3 in Sanskrit and Telegu Of the total number under this head, 13 fell under periodicals, and consisted of 11 monthly numbers of Vidyádáyini, which is a journal of education for the use of the masters and pupils of vernacular schools in Mysore; one issue of Strividyabhimani, a journal intended for the instruction of Hindu ladies, which was not a success; and one issue of Granthamala, a monthly journal containing original articles and Kannada translations of English and Sanskrit works. A pamphlet which falls under the same head "Miscellaneous" takes up the question of infant marriage, and cites Sastraic texts against the Bill for the Prevention of Infant Marriages of the Government of Mysore. Another is a translation of a Hindustani pamphlet on the excellence of Aryan religion and civilization. The other publications relate to Astrology, Divination, Omens, Legerdemain, and such other subjects.

13. *Poetry.*—There were 18 works under this head—15 in Kannada, 1 in Sanskrit, and 2 in Sanskrit and Kannada. These are chiefly reprints, with a commentary, in some cases, of Kannada and Sanskrit works, such as Rajasekhara Vilasa, Jaimini Bharata, Toravé Ramayana, Raghuvansa, Gita Gobinda, and the Sundarakanda of the Ramayana. One of the works is a poem on the adventures of Nala. Of the others, some are collections of objectionable love songs, two are songs descriptive of a railway journey from Bangalore to Mysore of no literary merit. An expurgated edition of Someswara Sataka with notes by Pandit Jayarayachar, which was not registered, was published by the Department of Public Instru-

tion. The poem was prescribed as a text-book for the Mysore Lower Secondary Examination of December 1893.

14. *Philosophy.*—Under this head are classified three works in Kannada and one work in Sanskrit. The latter work is a portion of Vasishta's Yoga philosophy. The Kannada works contain moral and religious precepts in verse.

15 *Religion.*—Of the works registered under this head, 28 were written in Kannada, 19 in Sanskrit, 27 in Sanskrit and Kannada, and 4 in Telugu, making altogether 78 publications. Of these, 16 were monthly numbers of Vira-Saiva Matha Prakasika and Budhajana Manoranjani, published during the year. The former journal is devoted to the exposition of the tenets of Vira-Saivaism and the latter to the exposition of the tenets of Jainism. Of the 62 books on religion, 12 contain devotional songs, 12 contain verses in praise of various deities and 2 contain hymns from the Vedas. Nine of the works treat of rituals, 3 lay down directions for worship, 2 contain the daily forms of prayer, 9 are accounts of sacred persons or of places, 7 deal with the principles of Vedanta philosophy and other doctrinal points, 3 are collections of moral or religious maxims, 1 exposes the weak points of Brahminism, 1 is an account of the conversion of Vishnuvardhana, a Jaina king, to the Vaishnavaism of Ramanujacharya and the persecutions which the Jains underwent during the time of that prince, and the last on the list is an appeal to Vira-Saivas for help in establishing a Vira-Saiva school and home for the benefit of the poor children of that sect. Among these, Srisuka Bhashya, Dvadasamanjari and Chaturdasa Manjari, Champu Bhagavata Nijadipika, Mulastambha, Mahapurana, and a Kannada translation of the Vedic hymns called Purusha Sukta, are the only works of any importance. Srisuka Bhashya is a commentary of Sukracharya on Badarayana's aphorisms of Vedanta philosophy. The work next in order contains the religious maxims of Sankaracharya with a Kannada translation. Champu Bhagavata is an account of the life of Krishna and is a well-known work in Southern India. Nijadipika is a treatise on Advaita philosophy with a commentary. Mulastambha Mahapurana describes Visvakarma as the creator, protector, and annihilator of the universe, and urges the claims of the Panchalas of goldsmiths to be classed as Brahmins, which appears to be an attempt on the part of a lower caste to claim equality with Brahmins. Parsvanathapurana is an account of one of the Jaina Thirthankaras. Besides the above works, two Sanskrit publications in the Mysore Oriental Library series which were not registered may be noticed—namely, the Apastamba-Gribya-Sutra with the commentary of Sudarasanacharya and the Apastamba-Paribhasha-Sutra with the commentaries of Kapardiswamin and Haradattacharya. These works are published for the first time and treat of the rules relating to the daily sacrificial ceremonies as laid down by Apastamba and interpreted by famous commentators. They are of great interest to Brahmins in Southern India, who are followers of the Vedic school of Apastamba.

16. *Science.* (*Mathematical*).—A book containing tables in arithmetic is the only publication falling under this head. Anka Ganita Balasikshe by K. Venkata Sami Iyer, B.A., Assistant Master, Maharaja's College, Mysore, which is a Kannada book on elementary arithmetic designed for the use of teachers of the infant classes, was published by the Education Department. It is written on the latest methods adopted in the works of Sonnenschein and Nesbitt, and the arithmetic published by the National Society. The book is likely to make a great improvement in the teaching of arithmetic in lower primary schools. The Department also published a new edition of H. Krishna Rao's Ganitakalanidhi, which is an excellent arithmetic for use in primary schools. The two last books were not registered.

17. *Science* (*Natural*).—The Mysore Department of Public Instruction published a free translation into Kannada by C. Vasadeviah of "Easy lessons on health" published by the Christian Vernacular Literature Society of Madras. The book is an excellent introduction to the science of Hygiene, and is written in an easy style. It was not registered, being a Government publication.

18. *Periodicals.*—These have been referred to in their appropriate places above. The periodicals of which the different issues were received for registration during the year were the Kavyamanjari, Vidyadayini, Granthamala, Strividyabhimani, Kavyambhudhi, Budhajana Manoranjani, and Vira-Saivamatha-Prakasika. In the absence of a Kannada Literature Society, the editors of the *Kavyamanjari* and the *Granthamala* are making laudable efforts to enrich modern Kannada literature by publishing old Kannada works which have not yet been printed, and translations of standard English and Sanskrit works. Mr. S. G. Narasimhachar, Librarian of the Mysore Oriental Library, and Mr. M. A. Ramanujachariar, who are both good Kannada scholars, started the *Kavyamanjari* in April 1892 as a monthly magazine. Since that date the following old Kannada works have been published in parts in the magazine:—

1. Ratnákarádhiswara Sataka, by Hansaraja Kavi, being moral and religious maxims in verse.

2. Aparájitéswara Sataka, by Ratnákara Kavi, a native of Mangalore, who is said to have lived about the end of the fifteenth century. The book treats of moral and religious maxims.
3. Kabbigara Kava, by Andaiya, who is supposed to have lived in the fourteenth century. It is a poem of considerable literary merit.
4. Mitravindá Góvindá, a drama by Singarya.
5. Hadibadeya Dharma, describing the duties of a wife, by Honnamma, who was a maid of honour in the court of Chikka Devaraja.
6. Chaturásya Nighantu, a glossary of old Kannada words by Chaturásya.
7. Karnatáka Nighantu, a glossary of old Kannada words. The author is not known.

The following works are in course of publication in the monthly issues :—

1. Apratima Veeracharitam, a work on rhetoric by Tirumalacharya, who lived in the time of Chikka Devaraja.
2. Sringára Ratnákara, a work on rhetoric by Kámadeva, who is said to have lived about the twelfth century.
3. Sabdasmriti, by Nágavarma, treating of Kannada Grammar.
4. Mallinathapurana, by Abhinava Pampa.
5. Chikka Devarayana Vamsávali (History of the dynasty of Chikka Devaraja), by Tirumalacharya.
6. Gadáyuddha, a poem by Ranna Kavi, who is supposed to have lived about A. D. 949.

The editors, besides furnishing a correct text, have added short exegetical notes, and in some cases a few particulars of the author's life. The *Granthamala* is conducted by Mr. M. Shama Rao, M.A., Assistant to the Education Secretary. The object of the journal is to enable learned pandits to publish translations of standard Sanskrit works, and to encourage young men who have received a high University education to translate standard English works. The editor aims also at the creation of a modern prose Kannada style. The journal was started as a monthly publication in July 1893. In this journal translations of the following works have been appearing in parts :—Shakespeare's Tempest, Meadows Taylor's Tippu Sultan, History of Sandford and Merton, Nagánanda Nataka, a Sanskrit drama, and the story of Jeevandhara, a Sanskrit poem. A translation in verse of Goldsmith's Hermit and a Kannada poem called Suktimanjari, being a collection of moral maxims, have appeared in the journal.

19. As in previous years, no English work has been published in 1893, nor any new work of literary interest or originality of thought. Under Drama there have been productions of little or no merit, based on the episodes of the Mahabharata and the Ramayana, or incidents and stories taken from other Puranas. Under Fiction the publication of the Kannada translations of Parvas of the Mahabharata made in the Mysore palace has been continued, and an important translation into Kannada of the second part of Banabhatta' Kadambari has been published. But the modern Kannada novel is yet to come into exist . There was the usual number of superstitious books on Astrology, Divination, Omens, a er similar subjects, showing how little modern education has changed the old establi habits of thought and action. Under Poetry there was no original production deserving of mention. The largest number of publications were classed under Religion. Each sect seems to have produced books on its favourite beliefs, showing how deeply religious the life of an ordinary Hindu is. The most gratifying features of the year's publications are to be found in the attempts made by young men, who have received a high University education, to publish old Kannada works whose existence has hitherto not been known, and translations of standard works of English and Sanskrit literature. The promoters of the *Granthamala* and the *Kavya-manjari* are doing excellent service by concentrating the efforts of modern educated men and andits desirous to improve, and enrich modern Kannada literature, and affording them facilities f publication which have not hitherto existed. In the absence of a large reading public willing able to patronise new publications, it is a good idea to publish in monthly parts important ginal works and translations. The educated men of these days cannot confer a greater ssing upon their uneducated brethren than by placing within their reach translations of dard works found in English and Sanskrit literature. Translation must remain the chief s of enriching vernacular literature until a class of men devoted to literature as a profes- omes into existence, and can be supported by the reading public. Up to the date of the g of the *Granthamala* only four translations of important English works were published, Shakespeare's Cymbeline, Comedy of Errors, Merchant of Venice, and Romeo and Juliet. ped that the *Granthamala* will be a means of giving great encouragement to this branch ture.

20. The following may be mentioned as the important publications of the year:—

1. The Krisnaraja Vilasa Kannada translations of the Sabhaparva, Anusasniakaparva, Asramavasikaparva, Mausalaparva, Mahaprasthanaparva, Svargarohanaparva, and Vishmaparva of the Mahabharata.
2. Nagavarma's translation of the second part of Banabhatta's Kadambari edited by B. Mallappa.
3. A short History of England in Kannada.
4. A History of Mysore in Kannada, by M. Shama Rao, M.A.
5. The Vidyadayini.
6. The Granthamala.
7. The Kavyamanjari.
8. The Apastamba Grihya Sutra with the commentary of Sudarasanacharya.
9. The Apastamba Paribhasha Sutra with the commentaries of Kapardiswamin and Haradattacharya.
10. Anka Ganita Balasikshe by K. Venkataswami Iyer, B.A.
11. Sarala Arogya Patha, being a translation of "Easy Lessons on Health" by C. Vasudeviah.

H. J. BHABHA, M.A.,

21st April 1894. *Education Secretary to the Government of Mysore.*

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1893.

II.—Vernacular Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	5	3	3	...	11	...	11	11
Fiction	3	2	4	6	15	...	15	15
History	1	1	...	...	2	2	...	2
Language	25	5	6	...	36	36	...	36
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	17	2	...	1	20	13	7	20
Poetry	5	4	6	...	15	...	15	15
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	1	...	...	3	...	3	3
Religion	18	1	9	...	28	...	28	28
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	77	19	29	7	132	52	80	132

Telugu Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	3	...	1	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	4	...	1	...	5	...	5	5

The Classical Languages of India.

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	2	...	...	...	2	...	2	2
History	...	...	...	...	...	...	...	...
Language	3	1	6	...	10	8	2	10
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	1	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	19	...	...	...	19	...	19	19
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	26	1	7	...	34	8	26	34

More than one Language.

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	2	3	...	...	5	...	5	5
Poetry	...	2	...	...	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral science)	...	...	...	...	...	...	...	...
Religion	27	...	...	...	27	...	27	27
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	30	5	1	...	36	1	35	36

Sanskrit and Telugu Languages.

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
rts	...	...	...	...	...	...	...	...
ography	...	...	...	...	...	...	...	...
rama	...	...	...	...	...	...	...	...
tion	...	...	...	...	...	...	...	...
tory	...	...	...	...	...	...	...	...
guage	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...
cine	...	...	...	...	...	...	...	...
l'aneous	3	...	...	...	3	...	3	3
	...	...	...	...	...	...	...	...
s	...	...	...	...	...	...	...	...
phy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
n	...	...	...	...	...	...	...	...
(Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Natural and other)	...	...	...	...	...	...	...	...
and Travels	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	...	3	3

BANGALORE;
1st April 1894.

H. J. BHABHA,
Education Secretary.

COORG.

...W. RAVENSHAW, I.S.C., Secretary to the Chief Commissioner of Coorg, to the Secretary to the ...ent of India, Home Department,—No. 43—2.8?, dated Bangalore, the 11th January 18...

...ected to report that the return of publications registered in C...

HYDERABAD.

From A. L. P. TUCKER, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 48, dated Hyderabad Residency, the 12th February 1894.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1893, was 24 against 15 for 1892.

2. The statement enclosed contains an analysis of these works, as prescribed in the Home Department Resolution No. $\frac{1}{404}$, dated the 12th September 1882.

Marathi Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	22	...	...	...	22	10	12	22
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	24	...	...	...	24	11	13	24

Fiction.—Jagannath Kathasar is a small book which contains a mythological account of god Jagannath.

2. *Language.*—Meaning of words and sentences of the Berar First Book is a small book and gives the meaning of the difficult words in the Berar First Book.

3. *Miscellaneous.*—Under this head the following books have been received :—

1. Berar Bhugal Patrak.—This is a small book, and contains geographical information of the Province of Berar.
2. The Berar School Paper, of which ten numbers have been received, is an educational monthly magagine and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
3. Dnyan Sangrah, of which eleven numbers have been received, is a monthly magazine and contains essays, etc., on literary, social, and moral subjects.

AKOLA;
The 8th January 1894.

S. B. JATAR,
Director of Public Instruction,
Hyderabad Assigned Districts.

PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1892.

MADRAS.

Extract from the Proceedings of the Government of Madras in the Educational Department, Nos. 184-185 (Educational), dated the 10th March 1893.

READ the following paper .—

From D DUNCAN, Esq , M.A , D Sc , Director of Public Instruction, to the Chief Secretary to the Government of Madras, No. B B. 184, dated Madras, 27th February 1893.

I have the honour to submit from the Registrar of Books his report and analysis of publications registered in 1892 under Act XXV of 1867.

2 There was a great increase in the number of publications registered in the year, the total number for 1892 being 982 as against 784 registered in 1891. The increase was more or less general, though confined only to particular languages, as will be apparent from the following two statements which give the figures for the past five years :—

YEARS	Books and pamphlets	Periodicals	TOTAL
1888	942	227	1,169
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784
1892	799	183	982

YEARS.	Original works	Republications	Translations	TOTAL
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784
1892	695	206	81	982

3. Reprints (without alterations) are no longer brought for registration ; and works which are published or translated are generally of some value.

4. *The following statement* shows the distribution of the publications for five years classified according to the languages in which most of the works appeared :—

YEARS	English	Sanskrit	Arabic	Persian	Tamil	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.
1	2	3	4	5	6	7	8	9	10	11
1888	257	55	17	2	429	123	72	78	29	
1889	263	95	3	9	413	211	74	72	58	1
1890	219	42	6	3	346	153	49	52	16	...
1891	240	35	2	2	200	120	42	34	16	..
1892	242	66	1	1	283	199	31	26	4	...
Percentage of educational works to total publications.	25·6	3·1	0·0	100·0	11·3	24·1	3·2	26·9	100·0	0·0

A

Years.	English-Tamil.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanskrit-English.	Sanskrit-Tamil.	Sanskrit-Telugu.	Sanskrit-Malayalam.	Sanskrit-Canarese.
	12	13	14	15	16	17	18	19	20	21
1888	7	2	...	1	1	...	7	47	...	1
1889	14	12	6	4	4	...	28	64	1	8
1890	11	5	1	1	...	2	28	45	3	4
1891	18	6	1	2	1	8	23	21	1	1
1892	14	9	...	1	4	...	34	43	8	2
Percentage of educational works to total publications.	92·9	33·3	...	0·0	75·0	...	0·0	0·0	0·0	0·0

5. Viewed numerically, the publications in Tamil take the foremost place, while those in English, Telugu, and Sanscrit rank next. Tamil and Telugu publications and bi-lingual publications with Tamil or Telugu and Sanscrit were registered in 1892 in larger numbers than in the previous year. The large number of works appearing in the two most important vernacular languages of this Presidency, the large increase in re-publications and translations already noted, and the increase of publications under poetry and religion, which the accompanying statement shows, form the distinctive features of the activity of the past year:—

	1891.	1892.
Art	7	10
Biography	4	7
Drama	19	22
Fiction	18	24
History	12	20
Language	89	87
Law	50	48
Medicine	18	13
Miscellaneous	143	158
Poetry	59	163
Philosophy	...	4
Politics	7	1
Religion	307	362
Science, Mathematics	16	26
Do. Natural	31	36
Travels and Voyages	4	1
Total	784	982

A very large number of the publications on poetry and religion were, as usual, accounts of holy shrines, devotional songs in praise of local deities, or controversial tracts. A few works on music, a musical biography, and a magazine devoted to music, appeared during the year, their appearance being probably, to some extent, due to the foundation of the Madras School of Music. The dramas published were chiefly translations, and the appearance of Manonmaniyam, an original work in Tamil, may be noted. Under fiction appeared novelettes published by Messrs. Higginbotham and Co., and novels published in Malayalam. Novels may be said to be new to the Dravidian languages, and have not appeared, except in Malabar; and one novel was written with the object of ridiculing the novelists in that district. The following are some works of importance:—

(1) Kuvalayanandam, with commentary—Rasikaranjani, a standard Sanscrit work on rhetoric.

(2) Silappadhikaram, a classical poem in Tamil.

(3) Trivarga Pradipica and Trivargamu, metrical translations into Telugu of Kura *the well-known didactic work in Tamil.*

(4) Vijaya Vilasamu on rhetoric.

(5) Probodha Chandrodayamu, a Telugu translation from Sanscrit.

(6) Harischandropakhyanamu.

(7) A dissertation on the method of rightly using Reason and Investigating Truth in Sciences by Pandit S. Lakshmaji.
(8) Materia Medica of Dr. Mohideen Sheriff, Khan Bahadur.
(9) Elephantiasis and Allied Disorders by Surgeon-Major J. Maitland, M.D.
(10) Srirámachandrodaya showing where certain Vedic words occur in Valmiki's Rámáyana
(11) Criminal classes of the Maras Presidency by F. S. Mullaly, Esq.

6 The number of works classed as educational increased from 170 to 181.

ENCLOSURE.

From M. R. Ry Rao Bahadur V Krishnama Chariar, Registrar of Books, to the Director of Public Instruction, No 204, dated Madras, 15th February 1893

I have the honour to forward, for submission to Government, my review and analysis, prepared in the prescribed form, of the publications registered in the Madras Presidency during the year 1892 under Act XXV of 1867.

2. The total number of works received for registration during the year was 982 against 784 of the year preceding, showing a marked tendency to regain the position held by the publisher literature of this Presidency prior to the amendment of section 9 of the Act by Act X of 1890, under which all *verbatim* reprints have been rigidly excluded from registration When writing my last annual report I was not without apprehension that the number of vernacular publications would take long to regain the ground lost suddenly during 1890, but I am glad to be able to announce that the experience of the period under review has proved the reverse to be the case, as shown by the subjoined figures for the past and preceding years.—

	1892	1891
Books and pamphlets	799	627
Periodicals	183	157
TOTAL	982	784

3. The increase is more or less perceptible in all directions, as the following re-classification of the publications with reference to language under three other heads will show :—

DESCRIPTION OF WORKS	Books published in English and other (European) languages	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	TOTAL
Original works	189	370	30	106	695
Re publications	54	106	35	11	206
Translations	1	68	3	9	81
TOTAL	244	544	68	126	982

The first of these groups includes all periodicals and pictorial magazines and new or revised editions of original works, as well as keys, school manuals, leaflets and street ballads, and tracts. The re-publications are generally of some value, as they include a number of works of Sanscrit and ancient vernacular literature with paraphrase or notes in the languages current in this Presidency. The paucity of translations from the Indian languages into English is not unusual; but it is satisfactory to note the growth of the class of literature in more than one language showing the increasing tendency to popularise the contents of the classical literature of the country and the philosophical, religious, and medical systems of the Hindus and Muhammadans, with their commentaries.

4. The distribution of the registered publications according to their subject matter in each language is shown in the tabular statements appended; and such of them as deserve any mention will be noticed in the following remarks —

Art.—The South Indian public has reason to congratulate itself this year upon the works on Indian music issued—one in Tamil under the title of "The Violin Tutor of Hindu Music" and another in Telugu called the "Self-Instructor in Hindu Music" with a selection of songs, being the first book of music for girls' schools, with the Hindu notations to guide young people to learn music without a master. The third to which many would adjudge the palm for novelty and scientific skill is a new periodical named "Oriental Music," and published with

Sanscrit, Tamil, and Telugu words in the Roman character by Mr. A. M. Chinnasami Mudaliar, a graduate of the University. Three conditions are essential to the success of a work of this character which is to appear in parts. Both the Indian and European systems of musical notation should be exhibited so as to adjust the national melodies and songs for use on the piano, the selection of classical lyrics should be popular and pretty, and the several tunes and the accompaniment should be presented in such a form as to give full effect to the melodies. All these conditions seem to be fulfilled in this first issue which contains nearly forty standard native songs and an introduction in English, which gives fuller, information for the use of all experts than ordinary works on Indian music. If this tentative part proves acceptable and useful to those for whom it is intended, this new serial work will soon be in the forefront of modern music for native schools and families. Under the head of technical art may be mentioned a list of ancient monuments selected for conservation in the Madras Presidency and a series of South Indian inscriptions and drawings useful to native artizans and architects. An enlarged and revised edition of Kenny-Herbert's little treatise on "Sweet Dishes" or confectionery, being a companion to the author's culinary jottings, and a professional paper by a Royal Engineer discussing the questions respecting land improvements and the agricultural and hydraulic aspects of irrigation, a Telugu book on the elements of agriculture, Part I, to help the Telugu-speaking people that live by cultivation, and a Malayalam work by Udaya Verma Rajah on the finger-language, or the mode of expressing ideas with fingers and gestures of the hand, also appear under this head of Art.

Biography.—Though the biographical works continue to be as few as ever, yet the publications of the year seem useful and encouraging. The Jubilee celebration of Pachaiyappa's College has brought to the front a brief memoir in English, with a portrait of a distinguished Hindu that founded several religious and educational charities in Madras, together with a number of interesting papers and speeches on native education and poems in Sanscrit, Tamil, and Telugu in praise of the benevolent founder long since out of print, and therefore beyond the reach of the rising race of Hindu readers. Based on this memoir appears a life of Pachaiyappa in Telugu prose. "A Dictionary of Musical Biography," by the Secretary to the Madras School of Music, is also well done and will serve many an Eurasian and Anglo-Indian reader interested in the subject as an introduction to a closer study of the lives of eminent *musicians* of Europe and their compositions. A short account in English of the life of Garfield, the farmer boy, who became the President of the United States, concludes with a notice of the influence of his life on individuals, and the useful lessons that may be learnt from it; and another instructive biographical sketch, published likewise by the Christian Literature Society, and not unworthy of a place beside the above work is "Neesima, the True Patriot of Japan," whose name, says the biographer, would go down in history among the great men of that island. "Picture Stories of Noble Women" of England and India in Telugu is also worthy of notice.

The *dramatic* works in Tamil are this year fewer than those in Telugu. Of the former Manonmaniyan is worthy of mention as the production of a graduate in Travancore, being an daptation in Tamil verse of Lord Lytton's Lost Tales of Miletus called "The Secret Way," a story of Scythian origin. There are five Telugu dramas based on the Puranas, but written with no pretensions to dramatic skill, and these are—Nalakubara, the sons of Kubera, the god of wealth, who got themselves drunk one day and indulged in aquatic gambols naked with the courtezans of the gods, for which wicked act they were cursed by the sage Narada and reduced to the shape of a tree, from which misery they were relieved by Kristna after many years; Dharmángada Nátakam, plot of which is that a king who had a serpent for a son contrived with the help of his minister to get him married to the daughter of Rajah Ratnangada, and the heroine learning the true state of the case discovered a remedy in tours of piety and bathing in sacred waters, got her husband transferred into a man, and returned with him to her parent's house, and thus ended her life well; the marriage of Krishna to Rukmini after a conflict with rival princes and chiefs; the story of Rama's triumph over Ravana dramatised in Telugu in seven acts; Sriyála Nátaka, founded on the story of a native chief; and a Telugu translation of Prabodha Chandrodaya, a Sanscrit drama in which human virtues and vices are personified and the whole is so planned as to teach Advaita doctrines. There is included in this class of Telugu works another translation of a Sanscrit treatise on the art of dramatic composition with rules

of rhetoric and grammar There is also a Sanscrit play based on the story of the marriage of Rama with Janaki or Sítá after bending the gigantic bow of Siva at Janaka's palace. The only English play published during the year is "The Two Sergeants" in four acts translated from the Italian by Mrs. Dumergue. Vásantika Swapna in the Devanagri character and another edition in Grandha character by a graduate and an assistant master at the Pudukóta College is a clever adaptation in Sanscrit of Shakespeare's "Midsummer Night's Dream," the plot being modified to suit the rules of dramatic composition in Sanscrit and enlivened with the riches of oriental fancy.

Fiction.—The well-known local publishers, Messrs. Higginbotham & Co, have done well in issuing a new series of cheap novelettes in English for the use of railway travellers about the middle of the year, beginning with "How I got a Wife," a story of German village life, translated from the German original, and describing a mode of life unknown in this country, though peculiar to Germany. This has been followed up by "Scraps from a Life on Cloudland," which reads more like a series of conversations with scraps of wedding and wedding-cakes, garden parties, badminton and tennis-grounds on the hills, and other matter likely to amuse the traveller. Another story in English appears in this collection as an original work with the borrowed title of "Sylvestra's Secret," but the story counts for very little and what story there is is told in bad English, and after all its aim is simply to advertise Pears' soap, and nothing more. Among the vernacular works may be named—a Telugu version of a part of the Arabian Nights' Entertainments and of the tale of Shakespeare's "Midsummer Nights' Dream" or Kecharollasa, written on the plan of Lamb's Tales, but in too learned a style for popular reading; a new tale, begun with the title of Satyarajah's travels, founded on life in what is called the female Malayalam country; and also the two numbers of a serial story-book, being a Telugu adaptation of a Sanscrit work of fiction called the "Kadhásant Ságara;" Shakespeare's "Twelfth Night or What you will," by a native member of the Folklore Society of London, and Atirasa Mangari, No. 1, being a collection of amusing tales, are also worthy of mention as Tamil adaptations by living writers. An interesting collection of Indian fables, reprinted with illustrations from the London "Leisure Hour" is also by a Hindu writer. But, as stated in last year's report, it is the Malayalam language that claims the best specimens of novel-writing, and Mr. Chandu Minon, the author of the "Indulekha," the merits of which are well known, is again in the forefront of the Malayali novelists this year with Part I of his Sárada, which is a love story in the main, but parts of which are devoted to an exposure of the folly of throwing away money on expensive law-suits, which from his personal knowledge as a judicial officer he may be naturally expected by his readers to regard as the growing evil of this country at present, as well as a discussion of various other social matters and living aspects of things peculiar to the Malayalis To other novelettes in Malayan of little merit also appear this year one of them called "Sarasvati Vijayam," being a praise of Christian books and tracts published in Malabar as a means of spreading education among the low-caste people, and the other a comic piece, named Parangoti Parinayam, being intended simply to ridicule the works of the novelists of Malabar. The story of Ratnavati's marriage, dramatised in Canarese, is the only work of this class in that language registered during the year.

History.—Beside the usual run of educational works like the Hand-book of Indian History, issued in two parts in Hindustani, for the use of Muhammadan schools, there appear, under this head, three English works which, though not brilliant pieces of writing, still call for notice as a contribution to local history, based on official record and historical traditions, *viz*, a supplement to the appendix to the history of Kálahasti zemindari and other jaghirs granted for military service in North Arcot, edited by Dewan Bahadur R. Raghunatha Rao; the History of Hampi, or a brief historical and geographical account of Hampi as it was and as it is, intended as a guide to travellers who go to visit the temples and other Hampi ruins, and contains a chapter on the family of ancient Vijayanagar, and an account of the tribes of Coorg, in Canarese, is a translation from an English work on matters of caste and tribal relations interesting to the people of Coorg. "The Invasion of England in the Nineteenth Century" is an enlarged edition of a work treating of the military position of England among the powers of Europe and Asia, and in other parts of the world.

Language.—The work of writing and publishing grammatical primers and glossaries, annotated editions of readers, exercise books, keys and cram-books for examinations, is carried

on almost as actively as ever, and some of these are mere paraphrases or abstracts from old and better works. The only exception is an Anglo-Tamil Self-Reader, said to be prepared on the model of Public School primers of Europe for teaching English to Tamil-speaking children, and a novel Exercise Book for teaching Tamil Grammar. Of the non-educational works, the following deserve mention: Mr. Arden's "Progressive Grammar of the Common Tamil," an elementary grammar of the common Konkani dialect called "A Sweet Voice from the Konkani Desert," both intended for foreign students; an analysis of the study of words by Trench; a new edition of the Nannul of Pavanandi, or grammar of the Tamil language, with easy commentary Kuvalayanandam, with comment called Rasikaranjani, a standard Sanscrit work on rhetoric printed for the first time in the Devanagari character; and the Dakani Manuscripts, with an English translation by a military officer, intended as a guide for deciphering manuscripts in the Dakani language, as a means of pursuing oriental studies, besides a pocket dictionary of Sanscrit words, with their meaning in Telugu.

Law.—As a rule, publications under this head are more numerous than original, and the noteworthy works on law are generally known. Mr. C. Ramanchandra Aiyar, of the Civil Service, is responsible for another collection of decisions on the Hindu law regarding marriage and the effects of apostacy after marriage, on the law of succession, maintenance, etc., applicable to dancing girls and their issues, and on the liability of ancestral property for father's debts and on maintenance. Mr. J. D. Mayne's "Treatise on Hindu Law and Usage" is already a favourite work, and the necessity of publishing a fifth edition seems to have given the author one more opportunity of revising the work with reference to later decisions, the most important of them being the ruling of the Privy Council which establishes that under the Mitakshara law the holder of an impartible zemindari possesses absolute powers of alienation and of adding the explanations by the same tribunal of their former decisions with reference to the liability of sons for the debts of their father. Two works on crime in India in its medico-legal relation also deserve mention: the first bearing on medical jurisprudence, revised and enlarged by Mr. J. D. B. Gribble and Surgeon Patrick Hehir, and intended to provide the non-medical man with information on forensic medicine contained in more comprehensive and technical works on the subject. There is in this collection also a complete code of the *transfer law*, with commentary, explaining the procedure by which property rights are assigned by one person to another, with portions of other Indian Acts necessary for the study of the subject. Mr. F. Mullaly's "Notes on the Habits and Customs of some of the Criminal Classes" in this part of India is an interesting work, and will prove helpful to police officers when brought in contact with predatory classes, with their peculiar caste customs. Another part of the authorised edition of the Revenue Board's Standing Orders, with appendices, and a new translation of this edition in Tamil, "The Malabar Remembrancer," with rulings of the High Court on reported and unreported cases, "The Medical Jurists' Vade-Mecum," and a revised edition of "Staff Corps Officers' Vade-Mecum" to assist military officers in studying the official regulations of the army may be said to complete the list of useful publications of the year under this head.

Medicine.—The medical books which call for notice in English are the posthumous work of Dr. Mohideen Sheriff on Materia Medica abounding in valuable information about Indian drugs and plants of Madras, Dr. Maitland's work on Elephantiasis and Allied Disorders, Microscopical Observations on the bloody cases? of Malaria, a guide in English for the use of Electro-Homœopathic Remedies or Mattei Medicines, and an Historical Retrospect of Sanitation by Dr. Patrick Hehir. A Sanscrit Lexicon of Medicinal-plants and drugs ascribed to king Dhanvantri, with Telugu comment, and the medical tracts on the qualities of grains, vegetables, and other articles of food, and symptoms of various diseases and medical preparations and cures, and indigenous remedies for bites and stings of scorpions and other poisonous insects, are the most useful publications in Tamil and Telugu most likely to demand some sale.

Miscellaneous.—Is a comprehensive sub-division represented by 158 publications, large and small, on a variety of subjects and by periodical literature, which is growing, and which goes to satisfy the claims of students and little girls, as well as maps and charts to illustrate geography. The best works of the year are the excellent compilations of the Christian Literature Society, on "Burma and the Burmese, past and present," on Japan "The Land of the Rising Sun," "Lanka or Ceylon and its People." The Native States of India and other Princes and the important Zemindaries, the Principal Nations of India and the different Races by which it has

been Successively entered, Suggestions for the Material Improvement and certain Social Reforms of India, the Stories of old Romans, all of which abound in illustrative woodcuts, Tracts on the Glacial Period and the Coming Deluge and on the "Horse in India" and how to breed and rear mares, foals, and young horses generally in this country, on the Sin of Drinking, a letter to His Excellency the Governor on the limited share given to the non-Brahmin races in the Indian public service, moral lessons and guides and text-books of geography, and a very useful collection of addresses delivered to the graduates of the University, including the remarkable one of Mr. Grigg at the last convocation of the Senate of the Madras University, also appear under this head.

Poetry.—The number of poems or metrical compositions, irrespective of the nature of their subject-matter, is as large as the number of miscellaneous works of the year, and most of them are non-educational, while some of them are new editions, with comments of standard Indian epics and legends, which, as serial publications, are appearing in parts with the aid of subscriptions. The following call for special mention: Silappadhikàram commentary, Peria Puránam, Tiruvarutpa, Pasumbai, a poem of seventy verses about the trading classes in the Tamil country, alleged to have been composed by the poet Kamban, the metrical version of the popular Telugu verses by Vemana, ballads in praise of the benevolent English rule and the efforts to mitigate the evils of this year of prolonged drought and scarcity of food, all appearing in Tamil, Andhra Bharata and Vasishta Ramayam in parts, Venkatesvara Vijaya Vilasam on rhetoric, with introduction, critical remarks and illustrative quotations, Padhika Vilasam or "Goldsmith's Traveller," Trivarga Pradipica, and Trivargamu, both being metrical versions of the celebrated Kural, an ethical work in Tamil, and an annotated edition of Harischandrapakhyánamu, Canto I, are all in Telugu. This last work, though only a new edition, intended as a text for the University Examination, contains a useful introduction discussing critically the question as to the real authorship of this poem. The common impression is that it is the work of Bhattu Múrti, but the editor of the present publication gives the genealogy of the author, and traces the poem to Ramaraja Bhushana Kavi, the author of the well-known work on rhetoric entitled the Narasabupaliamu. Sakuntala Manipravala, in Malayalam, is remarkable as being the revised edition by the Rajah of Pálghat in, seven acts, as found in Kalidasa's celebrated drama in Sanscrit. Sri Tulasikrita Ràmayana in a peculiar metre, being a Telugu translation from a Hindi work of the first book of the Indian epic is also included in the Poetry section.

Philosophy.—The only English work under this head is a dissertation on the method of rightly using Reason and Investigation of Truth in Sciences, being an adaptation of Descarte's method by Pandit Lingam Lakshmaji, well read in Latin as well as in English and Sanscrit, and intended as a practical guide to young Hindus in their dealings of every-day life. The works in the Indian languages are almost all re-publications and annotated editions, like Sariraka Miniamsa, Brahma Sutra Bháshya, besides a few books of paraphrase or notes or translations of ancient Sanscrit and Tamil works of philosophy, theoretical and practical, and intermixed with matters, medical and religious. Some of them show the Yoga method of holding communion with the Infinite spirit and becoming finally absorbed in the Infinite spirit itself, while the "Andhra Panchikaranam" is a Telugu version of a Sanscrit work on the operations of the five elements, by the varied union of which, according to Tatva philosophy, the world is created or things moulded in various forms.

Politics.—Works under this head are rarely received, as writers on political subjects are content with contributions to the columns of newspapers. The only publication of any interest registered during the year is a collection of letters chiefly between the Madras Government and the Committee of Assigned Revenue of the Southern districts of the Madras Presidency more than a century ago, in connection with which Mr. Eyles Irwin was rewarded for his exemplary and disinterested services. There appeared during 1892, it is true, a memorandum on the progress of the Madras Presidency during the last forty years of British Administration by the Inspector General of Registration, but such official publications are not delivered for registration at this office.

Religion.—Writers of all creeds contribute to this section of the current literature of the Presidency, and hence the marked preponderance of religious works, not less than 35 per cent. of the total number of registered publications, being entered against this head. Of these 266 bear on Hinduism, pure and simple, 11 on Islamism, and 73 on Christianity, or are attacks on

other religions, while a dozen tracts and periodicals relate to Theism and its followers of the Brahma Samage and Theosophists. Passing over all the puránas, prayer-books, hymns, and other tracts or local legends and other Vedic works serially published in monthly parts, with comment, noticed among the new publications, there remain the following works of interest and controversial papers, showing how the oriental mind is working in its own groove and how far it is influenced by contrast with Western education and culture: Bhagavat Gita, with comment in Sanscrit and Telugu; a brief history of the incarnations of Vishnu rendered from Telugu into English; Advaita Taravali and Advaita Makaranda on the Advaita plan of salvation, with the story intended for devotional purposes; Atma Darsana Dipika and Kurnopanyasamu, inquiring into the nature of the human soul, as contrasted with the Divine or Universal soul and with the law of natural existence and the plan of salvation; Andhra Sribháshya, a standard Vedentic work of the Vaishnava creed in Southern India now progressing rapidly as a Telugu serial. Vaidika Achara Nirnaya on religious observances with authorities from the Vedas and Sastras; Sri Rama Chandrodaya, a comment in Sanscrit, pointing out where Vedic words occur in Valmiki's poem or the Ramáyana in support of the theory that the Ramáyana is an illustration of Vedic truths; two tracts on the text of the Vedic chant—Purucha Sukta—with six comments, interpreting its meaning from different standpoints, one of them maintaining that this text, relied on by the orthodox Hindu, does not support the fourfold divisions of caste; a treatise on the lineage of the elders of the Vaishnava creed and other votaries of Vishnu, and a tract on the same subject by a pious Hindu lady; Sudarsanagiri Purána, maintaining that the Sevite shrine on the Trinomalai hill was once devoted to the worship of Sudarsana or Vishnu; a Telugu tract on the five classes of Brahmins and their sub-divisions in the Madras Presidency, and another on the ten classes of Brahmins, including five Dravidas and five Goudas and their minor sub-divisions, according to the branch of the Vedas they adopt; Sandhyavandana Bhashiam, treating of the daily prayers and other religious observances of the followers of the Rig Veda on expiatory ceremonies for the removal of sins; "Bible Authors—Who are they;" and a Telugu tract by the late Rajah of Venkatagiri, C.S.I., defending Hinduism against the attacks of foreign religionists, appears side by side with another tract in Tamil in favour of women's cause, entitled "Indian widows and what should be done for them." The Christian literature of the year may be said to be rich enough with Christian evidences and Bible readings in Telugu with Satyaprakasika or "The light of Truth" and the like in Tamil; and numerous other tracts in the vernacular languages are of special interest to Native Christian readers. In the Muhammadan languages, literary activity seems to have been strikingly little during the period under review, as what appeared on the faith of Islam and the fundamental truths of Muhammadanism being, like *Sham Shal Islam*, more in Tamil than in Arabic or Hindustani.

Science, Mathematical.—There are few works of any great importance under this head. A text-book on the principles and practice of book-keeping, and a set of rules and question papers to help the examination candidates on this subject, and an improved edition of a collection of formulæ and rules, and examples in mensuration—all these in English—an introduction to the construction of figures of plane geometry in Kanarese, an Ephemeris showing the corresponding dates according to European, Hindu, and Muhammadan calendars from 1851 to 1895, a Universal Encyclopedic calendar in English and Tamil, and a new set of Timber tables in candies and the native weights of Travancore and Malabar by a European planter, and the new edition of Exchange tables rendered necessary by the rapid fall in the value of the silver rupee, are all the mathematical publications other than purely educational works of the year.

Science, Natural and other.—Under this head appear in English Dr. Delaney's Manual of Physiology and another Hand-book on the same subject, Dr. MacNallay's Sanitary Hand-book for India, Dr. Patrick Hehir's Rudiments of Sanitation for schools, a native graduate's notes, etc., on qualitative chemical analysis, and a readable description of snakes, crocodiles, and other reptiles, showing the usefulness of these creatures in their place and the wisdom of the Creator. Besides the reprint of standard astrological works, with vernacular explanations, this year has witnessed the publications of a "Fortune Teller" in Telugu and Tamil, compiled from Indian and European works on astrology, divination, palmistry, omens and dreams, all written in familiar language to command ready sale. A Malayalam booklet on Hindumagic in verse and

on the art of seduction and fascination, and four Tamil tracts in one, ascribed to the Pandu Prince Sahadeva on the science of approach of death, on good and bad omens, prognostications from the chirping of lizards and the like, and the evils foretold by a lizard falling on one's person, are also among the new publications presented for registration.

Travels and Voyages.—This head is almost blank, travels, in the sense in which the word is used in Europe, being almost entirely unknown to the Hindu and Muhammadan. The only work that may be said to represent this head is the account in English of an imaginary journey called "Pictorial Tour round India" by the Christian Literature Society, intended to give its people a better idea of their own country than great numbers of them, whenever they leave their homes, can be expected to have, and the numerous illustrative woodcuts in the book strikingly noticing the principal objects of interest.

5. The last sub-division of the registered publications shows that the numbers of *educational* and *non-educational* works to be 181 and 801, respectively, which approach the figures for 1890, and justify the expectation that they will receive a further accession during the new year.

6. During the period under report, 272 works were copy-righted against 240 of the previous year, showing that authors and publishers are becoming more and more alive to the usefulness of this optional class of registration. The number of copy-righted works includes a Government school-book, and another publication entered free of charge.

7. Such is a brief record of progress in the publication and registration of current literature in this Presidency. I referred in my last report to the difficulty of detecting cases of non-delivery of books and tracts, objectionable or otherwise in tone, and often issued with false or no title-pages. I have come across this week, however, a dozen booklets open to question on moral grounds, and never before delivered at this office by their respective printers Such defaulters will be prosecuted presently, if the presses and printers concerned can be found and identified, and if sufficient evidence of evasion of the law can be secured, on which the law officers of Government can maintain such prosecution.

8. The reference library attached to the office cannot be said to be practically opened to the public as yet, owing to the non-completion of the reference catalogue alphabetically arranged according to subject-matter in each language. The portions of this catalogue dealing with English, Tamil, and Telugu works have been struck off, but the latter part, relating to other Indian vernacular and classical languages remain yet to be printed at the Government Press, to which this heavy work was ordered to be entrusted.

English Language.

Subjects	Original Works		Republications.	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Art	2	..	2		4		4	4
Biography	3	...	.		3		3	3
Drama	1		...	.	1	..	1	1
Fiction	4		.	..	4	..	4	4
History	5		1	..	6	3	3	6
Language	15	6	6	1	28	24	4	28
Law	16	9	15	...	40		40	40
Medicine	5	...	.	.	5		5	5
Miscellaneous	78	1	6	..	85	17	68	85
Poetry	2	...	2	...	4	3	1	4
Philosophy (including Mental and Moral Science)	1	.	.	...	1	.	1	1
Politics	1		..		1	.	1	1
Religion	10	6	18	.	34		34	34
Science (Mathematical and Mechanical)	10	3		...	13	8	5	13
Do (Natural and other)	10		2	..	12	7	5	12
Travels and Voyages		.	1		1		1	1
Total	163	25	53	1	242	62	180	242

Latin Language.

Subjects.	Original Works		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	..	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	—	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	..	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	—	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	...	2	2

Tamil Language.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	2	...	...	...	2	...	2	2
Biography	1	...	...	...	1	...	1	1
Drama	1	...	2	...	3	...	3	3
Fiction	3	...	1	...	4	...	4	4
History	4	...	...	...	4	4	...	4
Language	10	...	3	...	13	9	4	13
Law	1	1	1	2	5	...	5	5
Medicine	1	...	3	...	4	...	4	4
Miscellaneous	13	1	6	...	20	10	10	20
Poetry	41	7	2	1	51	2	49	51
Philosophy (including Mental and Moral Science)	1	..	...	...	1	...	1	1
Politics	...	...	...	...	...		...	...
Religion	76	6	44	34	160	...	160	160
Science (Mathematical and Mechanical)	4	...	1	...	5	5	...	5
Do. (Natural and other)	7	1	2	..	10	2	8	10
Travels and Voyages	...	...	...	...	...	...	...	...
Total	165	16	65	37	283	32	251	283

Telugu Language.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	1	...	1	2	2	...	2
Biography	2	...	...	...	2	...	2	2
Drama	7	1	2	1	11	...	11	11
Fiction	6	...	2	...	7	...	7	7
History	7	...	...	...	7	7	...	7
Language	12	3	3	...	18	16	2	18
Law	...	...	...	2	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	19	...	8	1	28	13	15	28
Poetry	15	8	3	5	31	4	27	31
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	41	9	11	13	74	...	74	74
Science (Mathematical and Mechanical)	4	1	...	...	5	5	...	5
Do. (Natural and other)	6	2	...	1	9	1	8	9
Travels and Voyages	...	...	...	...	...	...	...	...
Total	121	25	29	24	199	48	151	199

Malayalam Language.

Subjects	Original Works		Republications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Art	1		...		1	...	1	1
Biography	...	...	...	...	...	...		
Drama	1	...	1	...	2	...	2	2
Fiction	3	...	...	2	5	...	5	5
History	...	...	...	...	...	...	...	...
Language	1	...		...	1	1	...	1
Law		...	1		1	...	1	1
Medicine	...		...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	6		4	...	10	...	10	10
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...		...
Politics		...	...	...		...		
Religion	2	6	2	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...		...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...		...	...	
Total	15	6	8	2	31	1	30	31

Canarese Language

Subjects	Original Works		Republications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Art	...	...		...	...	...	...	...
Biography	...	...	...	...			...	...
Drama		...	1		1	...	1	1
Fiction	...	...	...	...	...	...	...	
History	...	...	...	1	1		1	1
Language	3	...	1	...	4	4		4
Law	...	...	...	...		...	...	...
Medicine	...	...	...	...	...	...		...
Miscellaneous	15	...	...		15	1	14	15
Poetry	...	...	1	...	1	1		1
Philosophy (including Mental and Moral Science)	...	...	...		...	...	...	
Politics	...	...	...		...		...	...
Religion	1	1		1	3	...	3	3
Science (Mathematical and Mechanical)	...			1	1	1	...	1
Do (Natural and other)		...		...	...	...	...	
Travels and Voyages		...	...	...		...	...	...
Total	19	1	3	3	26	7	19	26

Konkani Language.

Subjects	Original Works		Republications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Art	...	...		...		...		...
Biography	...	...			...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...			...		...
History	...	...	...	...			...	...
Language	...	...	...	...	...		...	...
Law	...	...	...			...		
Medicine			...		...		...	...
Miscellaneous	...		...	...	...	...	...	
Poetry		...		...	...	...		...
Philosophy (including Mental and Moral Science)		...		...	...	...	...	...
Politics		...	...	...		...		...
Religion			1	...	1		1	1
Science (Mathematical and Mechanical)			...	...	...		...	...
Do. (Natural and other)	...	...			...	...	...	...
Travels and Voyages	...		...	...	...	...		...
Total		...	1	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	2	2	2	...	2
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and voyages	...	...	...	...	...	...	...	...
TOTAL	1	1	...	2	4	4	...	4

Persian Language.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	1	...	1

Arabic Language.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (athematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Sanscrit Language.

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications	Translations	Total.	Educational	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	1	2	4	...	4	4
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	2	...	4	2	2	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	12	2	8	1	23	...	23	23
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	9	1	24	...	34	...	34	34
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	24	4	35	3	66	2	64	66

Bi-Lingual—Latin and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	..			1	1	..	1

Bi-Lingual—English and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	7	...	...	1	8	8	...	8
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	8	..	..	1	9	8	1	9

Bi-Lingual—Telugu and English Publications.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Art	...	...	...	...	...			...
Biography	...	...	...	...		...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...		...
Medicine	...	...	...	...	...		...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...		...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...		...	...	...	...	...
Religion	1	...	...		1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)		...		...		...	...	...
Travels and Voyages	...	...	...	...	...	...	...	
Total	1		...	1	2	1	1	2

Bi-Lingual—Canarese and English Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...				...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...		...	
History	...	...		...	...			...
Language	...	...	...	...	...		...	...
Law	...	...	...	...			...	...
Medicine	...	...	...	...		...	...	
Miscellaneous	...		...	...		...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	
Politics	...	...	...	...	...	...	...	
Religion			...		...	...	...	...
Science (Mathematical and Mechanical	...		...	...		...	...	...
Do (Natural and other)	...		...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...		...	
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Hindustani and English Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Art	...	...	...	...		...	...	...
Biography	...	...	...	...	...	...	...	
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...		...	...	...	
History	...		...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...		...	...	...	...	...
Medicine	...		...	...	...	...	...	...
Miscellanous	...	...	...	...	...	...	...	...
Poetry		...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...		...	...	...	
Politics		...	...	...	...	...	...	...
Religion		...	...		...	...	...	...
Science (Mathematical and Mechanical)	...	...				...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...		...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Sirian and Malayalam Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Bi-Lingual—Arab and Tamil Publications

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual—Sanscrit and Tamil Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	5	...	...	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	26	...	2	...	28	...	28	28
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	31	...	2	...	33	...	33	33

Bi-Lingual—Sanscrit and Telugu Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	26	1	...	1	28	...	28	28
Philosophy (including Medical and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	3	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	2	...	...	2	...	2	2
Travels and Voyages	...	...	...	...	...	...	...	...
Total	34	4	3	1	42	...	42	42

Bi-Lingual—Sanscrit and Malayalam Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	...	...	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	7	...	1	...	7	...	8	8

Bi-Lingual—Sanscrit and Canarese Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	1	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...

Tri-Lingual—English, Tamil, and Telugu Publications.

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	2	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	2	...	...	2	2		2

Tri-Lingual—English, Tamil, and Sanscrit Publications.

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tri-Lingual—English, Telugu, and Tamil Publications.

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Art	1	...	...		1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tri-Lingual—Tamil, English, and Sanscrit Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellancous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
	1	...	...	...	1	...	1	1

Polyglot Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

ORDER THEREON, No. 184 (Educational), dated 10th March 1893.

The review and analysis of publications registered in this Pıesidency under Act XXV of 1867, during the year 1892, will be forwarded to the Government of India.

(True Extract.)

C. A. GALTON,

Actg. Chief Secretary.

Endorsed by the Government of Madras.

No. 185 (Educational), dated 10th March 1893.

Copy to the Government of India, Home Department, with reference to Resolution, No. 10—707, dated 26th April 1875, and to Home Department letter No. 19—1150, dated 13th June 1877.

C. A. GALTON,

Actg. Chief Secretary.

BOMBAY.

No. 1241, dated Bombay Castle, the 4th April 1893.

From—W. L. HARVEY, Esq., I C.S., Under Secretary to the Government of Bombay, General Dept.,

To—The Secretary to the Government of India, Home Department.

I am directed to forward, herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1892, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India No 10—707, dated 23th April, 1875, and No. 1—456, dated 12th September 1882.

No 42, dated 16th March 1893.

From—G. M. SATHE, Esq., B A., Registrar of Native Publications, Bombay

To—W. L. HARVEY, Esq., I C.S., Under Secretary to the Government of Bombay, General Dept.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1892, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of registered books and periodicals was 1,368, *viz.* 860 books and 508 periodicals, comprising 177 publications in the English language, 430 in Gujaráti, 21 in Hindi, 11 in Kanárese, 405 in Maráthi, 27 in Sindhi, 41 in Urdu, 13 in other modern languages, 79 in classical languages, 164 polyglot works. This total may be divided into 1,003 original works, 221 re-publications not previously registered, and 144 translations The so-called original works are not all entirely or purely original, but some of them are adaptations, and some contain original matter, as well as translation. A large number of other books, such as fresh editions of original works without any addition or alteration, re-publications of ancient works previously registered, reports of proceedings, etc., were issued from the press, but they have not been taken into account in this Review, since under the Amendment Act X of 1890 they were not registered in the quarterly catalogues published by this office.

3. From the division of the publications according to their languages given in paragraph 2 above, it will be seen that the only modern languages which showed a fair amount of literary activity in this Presidency in 1892 were English, Gujaráti, Hindi, and Maráthi, the other languages, such as Kanárese, Sindhi, Urdu, etc, being very backward. Education has long been introduced into the Kanárese and Sind districts, and one would naturally expect a larger number of books published in them. The number of purely Hindi works is small, but taken with mixed Hindi works, such as Sanscrit and Hindi, Gujaráti and Hindi, it shows that the literary activity evinced by that language is encouraging and commensurate with the comparatively smaller number of persons speaking that language. The Urdu publications are increasing in number, but yet they are not so numerous as they should be. Sight must not, however, be lost of the fact that a large portion of the Muhammadan population of this Presidency speak the Gujaráti language. Of the classical languages, Sanscrit appears to have been the greatest favourite, as usual. Latterly this language has been very widely studied, and its literature on philosophy, medicine, legends, etc, has received better appreciation than other classical languages, such as Arabic, Hebrew, Persian, Zend, and the rest, which produced very few publications. Persian is very largely read in the high schools and colleges of this Presidency, and one would naturally expect a larger number of publications in it. As for Latin and Greek they seem to have been utterly neglected, and not a single work was produced to aid Indian students of those languages. This is probably owing to the fact that the requisite books are imported from England. The peculiar feature of the year under review is that it produced a work in each of the Afghán, Burmese, Nepaulese, and Konkani languages, the last-mentioned language being a corruption of Maráthi spoken in the Goa territory.

4. The details of each language and bi-lingual tri-lingual, and other combinations, as regards the number of works under each of the various heads, such as *Arts, Biography, Drama,* etc., being given in the statements appended to this Report, it only remains to notice the works

deserving special mention in the several languages. Every work, whether large or small, requires some exercise of perseverance, labour, and intelligence, and is tenderly regarded by its author; but a reviewer must give preference to some over others, as has been done in the following paragraphs.

5. *English.*—In English there were more or less books under each head, except *Biography*, the largest number being, as usual, classed as *Miscellaneous*. Natives, as well as Europeans, took part in the production of this section of the year's outturn—

(*a*) "Modern Indian Architecture" is a nice little volume of excellent get-up, printed at the Education Society's Steam Press, and prepared and published by Mr. Tukárám, Head Draftsman, Rajputána-Málwa Railway, Ajmere. It gives in thirty-two well-executed plates specimens of Hindu and Muhammadan styles of Indian architecture, and gives a full description of each plate in the introduction and general remarks. The specimens show much art and engineering skill and can bear comparison with specimens of Western architecture. "The exquisite beauty of many of the ancient examples of Indian architecture has," says the author, "always attracted, and still continues to attract, lovers of art from all parts of the world. It is much to be regretted that in this present age the study of Indian architecture is almost entirely neglected, the design and erection of buildings being now in the hands of those who have no special knowledge of the art other than as builders or workers in material, such as masons, carpenters, etc."

(*b*) "Strangers Yet, a tale of three Christmas Morns," is a small brochure, nicely printed at the Times of India Steam Press. It bears marks of having been the production of a tender heart, feeling tenderly for a broken heart. It is an Indian tale, and pathetically shows how an innocent and loving wife, though neglected and distressed by the faithlessness of her intriguing and reckless husband, continues devoted to her lord up to death, and forgives him divinely for the wrongs done to her.

(*c*) "Two Widows *versus* Two Majors" is another tale of the Indian plains, picturing, in vigorous language, one of the phases of Anglo-Indian life. It is a very interesting story from beginning to end.

(*d*) "(The) Micado or the Town of Titipur" is a humorous production, as is well known to the theatre-going Bombay public.

(*e*) Professor M. Macmillan, of Elphinstone College, Bombay, has laid the Native students under deep obligations by writing four small works in the course of last year. These works are, "Simple Essays for Indian Students," "Simple Essays," "Essays for the Young," and "Common Faults in English Composition." The first two of these books, though slightly differing in their titles, are two different editions of the same work, published by two different publishers. The third set of essays differs from its previous companions, inasmuch as its topics are humbler and common-place, such as tea, coffee, the horse, umbrellas, etc. The fourth publication is expected to be more widely useful than the first three, as it points out mistakes very generally committed by Native speakers and writers of English. This year has been singularly prolific in the production of English essays; for, besides Professor Macmillan's work, we have had "Model Essays" written by Doctor P. Peterson, M.A., Professor of Sanscrit at Elphinstone College. Writing about these essays the Professor says in the preface, "No attempt has been made to write as a boy would write, it being the boy's business, and wish to write as a man writes." The subjects chosen by Professor Peterson are different from those selected by Professor Macmillan. "A Hand-book of English Parsing," revised and enlarged edition by D. K. Hakim, so highly spoken of, as it is, by many eminent authorities, is, it need not be said, a valuable help to the large number of school-going young gentlemen.

(*f*) "Gems of English Poetry, new issue in three parts," by D. N. Wadia, M.A, is a very useful work, particularly on account of the introduction in six

chapters giving short notices of the poets, from whose works the "gems" have been selected, and on account of the notes given at the foot of each page.

(g) "Pharmacographia Indica, Part V," by the late William Dymock, Brigade Surgeon, is, like its preceding parts, a work of much learned research in the healing art. It gives a history of the medical drugs of vegetable origin found in British India.

(h) "Mátherán," by B. R. Kotvál, (*sang froid*) giving a metrical description of the beauties of Mátherán, a sanitarium within easy reach from Bombay, is a *pocket-book which will prove an excellent companion to every visitor* to those hills.

(i) "Politics, ancient and modern," by Professor F. G. Selby, M.A, Principal Deccan College, Poona, pointing out certain general resemblances and differences between old and new political theories of Europe, is a solitary work of the kind registered during the year under report. It is a reproduction of a learned lecture delivered before the Elphinstone College Union in December 1891.

(j) "From London to Samarcand," by C. E. Biddulph, is a book giving a very interesting account of the experiences of the author, an Anglo-Indian officer, on his journey back to India in 1890

(k) "Position of Zoroastrian Women in remote antiquity," by Dáráb Dastur Peshotan Sanjána, is a book possessing much antiquarian interest. It embodies a lecture delivered by the author in the Bái Bhákaiji Shápurji Bengáli Hall, of the Pársi Girls' School at Bombay, and suggested, first, by the general *system of training imparted to Pársi girls in Bombay*, and *secondly*, "by the common opinion of English writers on the history of civilization and morals that the civilized nation, of the East were, before the advent of Christianity into the world, quite unfamiliar with the highest and noblest ideas regarding woman, which are embodied in the New Testament" The author has, to a great extent, succeeded, by citing quotations from the sacred books of the Pársis and the Hindus, in showing that the opinion of the English writers that the Eastern civilizations took very little into account the important part played by woman in achieving social happiness and moral regeneration of the human race, is not quite correct. Mr. Sanjána has shown that the position of woman was high in ancient Irán ; but among the various quotations cited by him the reader looks in vain for one proving that the position of woman was on the same level with that of man, and that among the Zoroastrians the birth of a daughter was as welcome as that of a son.

(l) "Carlyle on European Literature and Culture," published by R. P. Karkaria, "Common Thoughts on Serious Subjects," by *Chester Macnaghten*, M.A., Principal, Rájkumár College, and "History of the Fortress of Gwalior," by Shrimant Balvant Ráo Bhayásáheb Scindia, are the other important English publications of the year under review.

6. *Gujaráti*.—Under the heading of *Arts* there is no book in this language deserving special mention, except a small work on the elements of agriculture, written by a practical farmer who has acquired some knowledge of the principles of European agriculture, and has made an attempt to explain the subject in a scientific way. Indian farmers are illiterate men, and such publications can hardly be of any use to them unless and until primary education is made available to agriculturists' children in every village, and the material condition of the farmers is improved, so as to enable them to make experiments of European agriculture on Indian soil.

A brief sketch of the life of the Honourable Mr. Dádábhoy Naoroji, M.P., was the only *Biographical* publication of the year. There are numerous gentlemen, past and present, both among the Gujaráti, Hindu, and Pársi communities, who have made a name in private and public life, and good biographies can certainly be written of them with a view to supply model lives for imitation by the rising generation Translations of valuable English lives can likewise be made with much benefit. But it seems that the value of biography has not yet been adequately recognised by Gujaráti authors.

The Gujaráti *Dramatic* literature of the year was very poor. There were nineteen dramas in all, but very few of them displayed any dramatic skill or literary merit. K. M. Báliválа's "Asláji" is, however, a good production, and is very popular among the Gujaráti theatre-going public. Asláji, was a downright miser, who had fallen in love with a beautiful girl named Shirinbái, who herself was in love with Asláji's son Khorshed. The miser was encouraged in his addresses by the young damsel, but had ultimately to give up the idea of marrying her as she appeared to him to be very extravagant. The other dramas which possess some literary merit are the "Kundbálá" and the "Rasikmani," prepared under the auspices of the Gujaráti Nátak Mandali, Bombay.

Under *Fiction*, 85 books were registered, of which 9 were translations, 3 adaptations from popular English story-books, and the rest were original works. Prominent among the translations is "Kathá Saritságar," or the ocean of the streams of stories. This is a large book, and is a translation of a Sanscrit work of the Mahá Kavi Somdev Bhat, said to have flourished in Kashmere at the end of the eleventh or the beginning of the twelfth century. The book contains a large collection of short, but entertaining stories. "Tárábai" is a translation of the well-known English novel "Tárá," by Meadows Taylor. "Kutumbi Katháo," or family tales, is a translation of six English stories by a Pársi lady, Rupábái K. Dárasháji, and is pleasant reading. "*Vahu vadh*," or the Wife's Murder, by Mánjubhái B. Trivedi, is a translation of Mons. A. Gaborio's Mystery of Orsival, a French novel, translated into English. The original book itself is of thrilling interest, and the beauty of the original is well sustained in the translation. "*Nasib dahápanni sarsái*," or Competition between Luck and Wisdom, is a short tale condemning belief in luck, and illustrating the maxim that a man is the architect of his own fortune. The book is written in vigorous Gujaráti, and is sanctioned as a prize-book by the Director of Public Instruction. "*O Mári Behen!*" or, Oh my Sister, is a very interesting work in two volumes, by J. B. Marzbán, and is apparently an adaptation of Mrs. H. Wood's novel called "Lord Oakburn's Daughter." Another novel written by the same author is "Jilu Goráni, or Jilu the daughter of a Priest," which is an adaptation of Helen Walker's story. The parallel lives of virtue and vice are well illustrated in the characters of Jilu and her sister. "Nirdosh Nája" or Innocent Nájai, is another Pársi tale of equal interest with the above. Nája, the daughter of a wealthy Pársi gentleman, is threatened with dismissal from the parental roof for her refusing to marry a rich but vicious person chosen by her father, and so she leaves home of her own accord and passes a long period in hardship, maintaining herself by serving as a tutor or a governess. In the meantime she communicates her circumstances to a young medical student whom she loved and who promised to marry her after passing the final examination. Suddenly the obdurate father is on his death-bed, repents of his severity towards Nája, and leaves all his fortune to her who marries the successful medical student and becomes happy. "Saraswati Chandra, Part II," is an original novel written by Govardhanram M. Tripáthi, B.A. LL.B. Though the main plot progresses very little in this part, the thrilling interest of the first is creditably kept up to the end of this part. The main part of this book is taken up in describing how an educated woman manages a vast Hindu family, consisting of several males and females of different dispositions and habits, and at the same time shows what a blessing she proves to her husband. Mr. Tripáthi has given an excellent picture of Gun Sundari, and the book is a valuable contribution to Gujaráti literature. "Kamalá Gouri and Pralhád" is a tale in which Pralhád runs away from home to avoid being married to a girl selected by his father, and marries Kamalá Gouri, an educated and discreet young girl. The tale condemns child-marriages and some other features of Hindu social life, and approves of female education to a limited extent. Of the remaining works of comparatively less importance than these already mentioned, it may be summarily stated that two of them are historical tales describing the bravery of certain Rájput princes and princesses in their struggles with the Muhammadan kings of Delhi; and that three of them are short stories having got so much of the marvellous and the miraculous in them as to be of little interest to the reader. On the whole, the works of fiction are better than the dramas.

The only *Historical* work deserving mention is "Rájasthán," or the Native States of India. It gives an account of almost all the Native States in the several Presidencies of

India, and the necessary information being gathered from well-known English, Gujaráti, and Urdu books on the subject, the book conveys much information in one volume to the Gujaráti-reading public.

The books under the heads of *Language* and *Law* call for no remark

Of the two books registered under *Medicine*, one is a revised and enlarged edition of the large and important compilation on the science of medicine in all its branches by T. M. Sháh, Chief Medical Officer of the Junágad State, and the other is "Dhorna chepi rog ané te atkáv-vána iláj," or the Contagious Diseases of Cattle and the Means of Preventing their Spread The book, though small, is very useful to the cattle-keeping classes, and is written by a graduate of the Bombay Veterinary College.

The following are the most noticeable of the *Miscellaneous* publications —"Vyavaháro payogi váchan," or Advice useful in the Ordinary Concerns of Life, is a well-rendered translation of "Common Thoughts on Serious Subjects," a series of lectures given by C Macnaghten, Principal of the Rájkumár College. The book is translated by Mahárája Shri Kesarisinhaji, K C S.I., of Idar, and contains sound thoughts on certain selected subjects "Nitisudhátarangini," or a River of the Nectar of Morality, is a translation of a small tract on morality, illustrated with short stories from the Hindi Puráns. The original in Hindi is said to have been composed by Pundit Rámprosád Tiwári by order of the Government of the North-West Provinces for the use of the Government schools in those parts. "Nátya Prakásh," or a work on the art of composing dramas, is a translation from a Sanscrit book rendered by Ranchhodlál Udairám, Náib Diwán of the State of Cutch, a reputed Gujaráti author, who has published as many as twenty works on verious subjects in Gujaráti. "*Ajna Pársio, temno Dharma ane Sansár*," or the Pársis of the Present Day, their Religion and Social Life, is the production of an orthodox Zoroastrian. It is an attack upon the Pársi reformers who are accused of having failed to effect any real improvement in the community and of being the cause of the degeneration in morals, social customs, and material prosperity of the Pársi community. "Chin desh or China" is a brief but interesting account of China and of the Chinese people by a Pársi author, who resided in that country for three years. The account is made up of the author's personal knowledge and some information derived from English books. The book is perhaps the first of its kind in Gujarati "Bhamini Bhusana," or Ornament of Womankind, is Part IV of the popular series written by a learned Hindu Acharya, in which a large amount of advice, religious and moral, is ingeniously conveyed to the readers by introducing a series of long *kathás*, or sermons read by a Bráhmin before a crowd of males and females The next book worth mentioning is "Khojá Vrittánt," or an account of the Khojas, by Sachedina Nánjiáni, Assistant Revenue Commissioner, Cutch. The tradition is, as the writer says, that the Lubána sect of the Hindus, so called from their being descended from *Lav*, the son of Rámá, the seventh incarnation of the Hindu god, founded the Ráthod kingdom of Kanauj, and one of their kings, called Jayachand, was murdered by a Muhammadan woman who had been forcibly brought by him from the harem of Shábábuddin Gory. The king being killed by the hands of a Yawan, or foreigner, the Hindu Bráhmins and Kshatryas refused to take any part in his funeral ceremonies, and consequently they had to leave the country and settle in Laurgadh, perhaps the modern Lahore. These Hindus of Lahore, as well as several others residing in Sind and Kashmere, were, about 800 years ago, cleverly tempted to embrace the Ismáeli branch of the Shiah sect of Muhammadanism, by the Nazari Caliphs, who, assuming to admire Hindu religion and Hindu habits, gradually drew them to embrace their own faith. The Hindus thus converted to Muhammadanism, are the present Khojas or Persian Khwájehs The religious progress of the community is intelligently traced in the book. "Nure hidáyet" a small tract trying to show that certain three prophecies made by Jesus Christ were not fulfilled, while three others made by the Prophet Mahomed were realized.

Poetry is a comprehensive head under which 81 books were registered during the last year They are on divers ordinary subjects, such as praises of gods and goddesses of the Hindu Pantheon, Jain legends, description of the Mahua flood in 1891, inundations of the river Narbada, verses in praise of the beneficent rule of the Mahárája of Bhávnagar, appeals for the protection of cows, and verses conveying moral advice to women and children. Among these there are two poems written by two different authors in eulogy of the Pársi girls Bachubái and Pirozbái, who fell from the Rájábái Tower on Saturday the 25th April 1891. The writers are inclined to believe that the deceased were victims of foul play, and lost their

lives while trying to save themselves from being dishonoured. "Prachin Kávya Mála," or Ancient Gujaráti Poetical Series, published by H. D. Kántáwála and N. P. Shástri, is a large and valuable addition to the Gujaráti literature, and is published under the liberal patronage of H. H. the Gáekwar of Baroda. The next work deserving special mention is the "Máhri Majeh ane biji Kavitáo," or my recreation, and other poems by the late Jamshedji Nasarvánji Petit, edited by J. P. Mistry, M.A. The learned editor, after giving a short life of the author, has written an essay on poetry, and while eulogizing the peoms he edits, incidentally compares them with the works of Hindu poets, and finds fault with the whole stock of their poetry, saying that the so-called Hindu poets did not know what poetry is. Some of the pieces in Mr. Petit's work are translations of detached ideas from Shakespeare and Sheikh Saadi, while several others are original poems on various subjects, such as nature, religion, patriotism, moralizations on certain events, and incidents of every-day life depicted with a lively imagination. The metrical arrangement of the pieces in this work is very defective, though it appears that the author has in some cases the Persian metres in view. The work is, no doubt, a good departure from the ordinary path, and affords a rough model which future poets may well adopt in an improved form.

Under *Politics* there was only one publication, "Rájdharma," or the Science of Politics, which is a translation of the well-known work "Prince" by Machiavelli, translated and published by order of His Highness the Gáekwar of Baroda.

There were 11 *Philosophical publications*, most of which are expositions of the Vedántic philosophy, while one is an epitome of theosophical teachings. The single publication under *Religion* is a translation from Sanscrit, which explains the religious efficacy of reciting the sentence "Shri Krishna Sharnam Mama" or "Ye Krishna, I seek thy protection," which is the chief tenet of the Hindu sect called Vaishnavas.

The 13 publications under the head of *Science* (natural, mathematical, and mechanical) are all school manuals, the only exception being "The Rules and Principles of Land Revenue Survey in vogue in the Baroda State."

There were no works registered under the head of *Voyages* and *Travels*.

7. *Hindi.*—"Martini-Henry Lectures on Rifle Shooting," evidently a translation from an English work, is the only book entered under *Arts*.

Among *Dramatic* works, the one deserving mention is Lavnyawati, Sudarshana Nátak, a tragedy in which a prince and a princess, who have never met before, see one another in dreams and fall in love. The prince setting out in search of the princess meets her and she is anxious to marry him, but he is soon beheaded by the father of the princess for presuming to love his daughter without his consent and the girl burns herself alive on account of grief for her lover.

Of the *Miscellaeous* publications, "Pushkar Mahátmya" is a translation from Sanscrit and gives an account of Pushkar, a celebrated place of pilgrimage about 5 miles from Ajmere, and considered to be one of the most sacred places by the Hindus. The other, "Dhundhak hitshikshá," or Advice to Dhundhak, is a refutation of certain Jain doctrines mentioned in the Dnyán Dipika, a book published by Brahmacharini Párvati, a female ascetic of the Dhundhak sect of Jainism. The refutation, it seems, is made by a follower of the Digambara sect of the same religon.

The *Poetical* works of the language deal mostly with doctrines of Vedántism and certain Hindu gods and temples. Among these "Rudramálá" gives a brief description of the temple of Rudramálá in Sidhapur. This temple is said to have been begun by a predecessor of Sidhraj, king of Gujarát, and was completed by the latter at an enormous cost. The same was however demolished by Alláudin Khuni, Emperor of Delhi, in 1365 A D.

The works under *Philosophy* are all on teachings of the Vedas. One of them shows how the human soul should hold communion with, and be merged into, the Infinite Universal Spirit, while another is a small tract on a similar subject said to have been written by Kabir. Kabir, who lived about the end of the 14th century, was a Muhammadan by birth, and was the most celebrated of the disciples of Rámánand, founder of the Hindu sect called Vaishnavism. He founded another sect called Kabirpanthi after his own name. This sect does not observe all Hindu ceremonies, believes in one God, and yet pays respect to Vishnu as a form of the Supreme Being.

The single *religious* publication under *Religion* is a treatise on the rights and ceremonies of Jainism.

8. *Kanarese.*—The number of Kanárese books registered in 1892 was very poor indeed, and all of them mere school-books intended for students of the lower educational standards. None of them call for any special notice.

9. *Márvádi.*—The five publications in this language are love stories in verse of an indifferent type. One of them, "Khyál Ratankanvarko," contains indecent allusions in a few places.

10. *Maráthi*:—*Arts*—There was only one book under this head, and that was "Chitrakalá, or the Art of Drawing, Book I," by T. R. Koregaonkar, Drawing Master, College of Science, Poona. It contains instruction on free-hand and model drawing and practical geometry for the use of first grade examination candidates.

Biography.—The utility of this branch of literature seems to be getting better appreciated by Maráthi writers year by year. Eleven biographies were registered last year, of which eight were lives of Indian personages, one of George Washington, one of Jesus Christ, and one a medley of both Indian and European lives, the two last-mentioned books containing illustrations. They may be briefly noticed as below—Moro Vithal Valvekar's "Life of George Washington" is intended to enlighten the native public on the subject of real patriotism and devotion to one's own country, and is a volume of 263 pages written in good Maráthi. The "Life of Náná Phadanavis," by Vásudev Váman Shástri Khare, is an intersting volume of 248 pages, written on the authority of old papers and records and English books. Náná Phadanavis was one of the "three-and-a-half" wisemen of the Peshwa period, he being popularly considered only half-wise: Sakhárám Bápu, Deváji Pant, and Vithal Sunder being considered entirely wise; but the biographer, Mr. Khare, finds fault with this distribution of wisdom, and says that persons calling Náná Phadanavis, who by his incomparable statesmanship and high intellectual abilities prevented irresistible enemies like the English from placing their foot in the Marátha kingdom for twenty years, a half-wise man must be themselves wise-and a-half, or wiseacres The Honourable Mr. Dádábhai Navroji's election as an M.P. by the constituents of Central Finsbury gave rise to his biography, written, though very short, by two writers, both of whom bestow high praise upon the subject of their books for his disinterested services to India. Of these two biographies, that by the editor of the *Maháráshtra Kokil periodical is the best. The deaths of the Honourable Pandit Ayodhyánáth,* Joint General Secretary to the Indian National Congress, Mr. Váman Shivrám Apte, M.A., Principal, Fergusson College, Poona, and Mr. Javji Dádáji Chaudhari, J P, Proprietor of the Nirnaya Ságar Press, Bombay, were mourned by a large circle of friends and admirers and the general public, and gave birth to three more short biographies, which furnish vivid examples of men of intelligence, perseverance, and patriotism. *The late Bálgangádhar Shástri* Jámbhekar's short life read at the Hindu Union Club's literary meetings by Mr. Bálkrishna Náráyan Dev presents to the public a picture of a literary man of a high degree of intelligence and benevolence respected both by the European and Native gentlemen of his time. Mr. Bálgangádhar was a Bráhman by caste and filled high offices in the Educational Department. He was appointed Professor of Mathematics at the Elphinstone Institution at the early age of twenty. He was the first Native Professor. Mr. Dádábhai Navroji, M.P., who was also a Professor, was one of Mr Jámbhekar's distinguished pupils. This life is highly interesting and instructive. "The Life of Our Lord Jesus Christ" is very well got up and contains coloured illustrations of the various incidents of the Saviour's touching life, which are more eloquent than the letter-press itself.

Drama.—The Poona Night Club, or association for the development of Maráthi literature, is one of the several agencies that are endeavouring to enrich Maráthi literature, and has hitherto published four works, the last of which is an historical drama entitled "The Rana Bhimdev, or a true Rájput." *This is like the other works of the Night Club, a well written* romantic drama which presents an historical tale of brave and chivalric deeds. Bhimdev, the Ráná of Idar, with some other Rájputs performed valorous deeds to release from imprisonment Padmávati, a Rájput princess, daughter of Samantsinha, king of Junágad in Káthiwár, whom Ahmedsháh, Emperor of Ahmedábád in Gujarát, had taken prisoner. The princess herself and some other Rájput ladies exhibited great courage in difficulties. The drama ends with the marriage union of Padmávati with Bhimdev. The quotations put in the mouth of some

of the *dramatis personæ* from popular Hindi poetic pieces add much vigour to the style of the book, the plot of which has been conceived and carried out in a patriotic spirit. The "Champa Náták," is another historical drama depicting hostilities between Tippu Sultán and the Chief of Nargund in the Southern Marátha Country. In this drama the heroine Champa, a beautiful and brave young lady, is represented as risking her life for the sake of that of her dear husband and patron, the Chief of Nargund. The drama is on the whole a well-written performance by Balvant Ragunáth Limaye, of Nargund. "Márvádyáncheা Kasab," or a dramatic representation of the indebtedness of the agriculturists, exposes the tricks practised by the money-lending Márvádis in the Deccan in their dealings with the Marátha peasantry, who are described to be simple and guileless and falling easy victims to their sordid creditors. The book gives a good picture of the present state of things in agricultural life, and is dedicated by permission to Ráv Bahádur Mahádev Govind Ranade, C.I.E., Special Judge under the Deckan Agriculturists' Relief Act. "Sangit Vikrama Shashikalá Nátak" is a drama based on a traditional story of Shashikalá, wife of king Vikrama, the founder of an era bearing his name, of which the current is the 1944th year, and which is prevalent in Gujarát and Northern India. Sasikalá proved by her cleverness the vanity of the boast of her husband that his prowess was more potent and brighter than the doings of a woman. She is represented to have gone *incognito* to heaven, and there by means of her blandishments gained the affection of her husband, who had gone there on a visit to Indra, and who had imprisoned Shashikalá with a view to prevent her from showing her cleverness, and was under the impression that she was in confinement, while really he was being fascinated by her in the guise of a heavenly nymph. The drama is to be noted rather for the occasional coarseness of sentiments depicted therein than for its literary merits. For the last year it has been frequently represented on the stage and has engaged the attention of illiterate men and women of Bombay. Most of the remaining dramas are ordinary and call for no special notice.

Fiction.—A goodly number of novels and works of fiction were registered last year. Some of them were translations or adaptations from English, some from Persian and some from Sanscrit; only a few were really original. No serious exception can however be taken to any of them which are more or less interesting to readers of different tastes. A few of them deserve special notice as giving a notion of some of the ideas current among the people. It is very generally believed that English books on Indian history and on the character and achievements of noted historical personages and the extracts given in Government school-books from such historical works give a very prejudiced and partial view of India and her noted personages, and hide the weak points and faults of the British Indian administration and Anglo-Indian statesmen and soldiers. Some of the modern educated Native gentlemen are considered ignorant of the real history of their country, and are charged with traducing their own countrymen, who distinguished themselves in civil and military departments under Native rule, in slavish imitation of English authors. To do justice, therefore, to Indian kings, warriors, and statesmen, old manuscript chronicles and ballads are being searched and published, and some original works of an historical nature being written. "Rádhá and Krishnaráv," an interesting novel, is an instance in point. It gives a tale of the mutiny in the Southern Marátha country in 1857, and maintains that the reason why Bába Sáheb, Chief of Nargund, took part in the Indian mutiny of 1857, is that he was refused permission by the British Government to adopt a son and heir to his State. The "Sundari" is a tragic love tale of a beautiful girl who committed suicide in consequence of her being not permitted by her father to marry a young man of her own choice and being pressed to marry a rich man whom she did not love. In India marriages are generally arranged by parents; and the marrying parties, who are very young, have little chance to make their own choice, and the "Sundari" illustrates one of the effects of English education on the minds of Indian young men who have been taught to dislike early marriages and to favour marriages at a grown-up age when the parties are in a position to make their own selection. The "Bribát Katha Ságar, Part IV," by Váman Shástri Islámpurkar, is an historical romance and gives tales composed from material found in Sanscrit. It is conservative in character and draws a picture of the old order of things. The story of Arthlobha, Mánapará and Sukhadhana given in this book points out that in ancient India disputes were sometimes decided by resort to duels between the disputing parties.

History.—Of the 11 historical publications, 9 are secular and 2 religious. The former are all on Indian history and historical personages. The four tracts published by Janárdan Mahádev Gurjar, Bookseller of Bombay, entitled "Javánmarda Maráthe Gadi, 2 Jánkoji Shinde," "Javánmarda Maráthe Gadi, 1 subhedár *Malharráo Holkar*," "*Maráthyanchyá* Mardumki," and "Shur Abalá," or Brave Women, are reprints from the *Kesari* newspaper, and are written in a vigorous style, idiomatic language, and a patriotic spirit. The writer of them has been apparently inspired with a patriotic spirit by the publication of Mr. Acworth's Povádás or ballads, the language of which is vigorous and which occasionally contain reflections on the British Government. In one place Malhárráv Holkar's life contains a statement that brave men like him cannot get opportunities of distinguishing themselves under the British Government, which can at most give empty titles of Ráo Sáheb and Ráo Bahádur to their flatterers. Another work which calls for special mention is a revised edition of a Maráthi version of Grant Duff's History of the Maráthás published by Tukárám Jávji. Of the religious historical books mentioned above, Bába Padmanji's "Internal History of the Christian Church during the first three centuries" gives much interesting information.

Language.—"Rasaprabodha," by Balvantráo Kamalákar Mákode, is the only work worth notice under this head. It is a small work on rhetoric, illustrating the different sentiments and figures of speech by reference to quotations from standard poets. The rest are books intended for little school children.

Law.—These books were translations from corresponding English publications, and they call for no remarks.

Medicine.—With one exception the works registered under this head, 9 in number, are compilations by persons whose credentials as physicians are of a doubtful nature, none of them being known as medical practitioners. One of them is a pleader named Vásudev Chintáman Bápat, of Nánngre, in the Ratnágiri district, who often advertises *Ramban* or specific medicines. The prognosis and prescriptions given by them may be very likely from Sanscrit works on medicine, but their authorities have nowhere been quoted. The one exception above referred to is a small work on the practice of homœopathic medicine entitled "Homœopathic Chikitsásár" by Krishnaráv Báburáo Bulel, M.D.

Miscellaneous.—This is the largest sub-head, comprising Jávji Dadáji's and his son Tukárám Jváji's 19 publications of small tales from the vast Hindu legendary lore, 7 tracts of the Family Printing Press on Hindu holidays and observances; 15 Christian missionary publications, such as translations of Reverend J. Murray Mitchell's letters to Indian Youths; Reverend *Nehemiah Goreh's Tenets of Tukárám, maintaining that Tukárám, the great saint* and poet of Mahárásbtra, had no knowledge of true religion; Reverend Bába Padmanji's reply to Bráhmanical, Geological and Theistical objections against the Bible, and his "Vedic Hinduism," maintaining that the Vedas are not a revelation from God, as the Hindus believe; Reverend Kássim Mahomed's "Notes on Muhammadanism;" the Christian Literature Society's "Christianity explained to a Hindu," etc.; Hindu Union Club's lectures on such subjects as "Is our Vernacular capable of obtaining a place in the University curriculum," by Professor Rájárám Rámkrishna Bhágvat; "Human Philosophy," by Dr. K. R. Kirtikar, etc.; some books of "The series for the amelioration of womankind," by C. V. Vaidya, M.A., LL.B., such as No. 3 on infant marriage and its evil results, and No. 4 stating that infant marriage is not sanctioned by the Hindu scriptures; books of Janárdan Mahádev Gurjar's library for little children; an account of the Thána District written by the late J. B. Modak, B.A., on the authority of the Bombay Gazetteer; Bhimráo Sitárám Shaligrám's "Bombay Trade," and many others, numbering in all 86 publications.

Poetry.—Thirty-two works were registered under this head. Many of them are small poems composed by new versifiers and are little distinguishable from prose except in respect of their garb. There is not that richness of imagery, that strength of pathos, and that originality of conception, which are the characteristics of real poetry. They are mere metrical compositions embodying ordinary thoughts on ordinary subjects. If any of them are interesting, they are so *because of the nature of the narrative which they give,* and not because of any manifestation of poetical genius which represents even every-day affairs in a striking and original manner. Of these, the best in their way are the Párvati Prakop, or the fierce inundation of the Párvati or Panzra river in Khándesh in 1872, by Hari Krishna Dámle; "The

Nemi Duta Kávya," by Hirachand Nemchand, and the Shochya Mrityulokavás, or deplorable mundane life, by Vishnu Ganesh Nene. Of the revised editions of old poets registered for their notes were poems of Moropant, entitled Rámáyana, Krishna Vijaya, Mahabhárát Ádiparva, and Mahabhárát Sabháparva, edited with critical and explanatory notes; the first three by Janárdan Báláji Modak, B.A., and the fourth by Váman Dáji Oka, and published by the proprietor of the Nirnaya Ságar Press.

Politics.—The two works under this head are good and useful books. One is an address read by Mr. Dámodar Ganesh Padhye, M.A., late Acting Professor of History, Elphinstone College, Bombay, at the Hindu Union Club, on the subject of the growth and present form of the British Political Constitution. It is a soberly and intelligently written essay intended for the guidance of the Indian National Congress and its advocates in their movements for more political power to the Natives of India. The other work is a translation of Mr. Fawcett's Political Economy by Mr. A. N. Fansalkar, which has been well executed and deserves patronage.

Philosophy.—Three works under this head, namely, "Nitimimánsá," or Principles of Justice; "Nitimimánsá, Part I," or a Study of Morality, by Chintáman Gangadhar Bhánu, B.A., and "Swántantrya," or Liberty, by Náráyan Lakshman Fadke, B.A., are very valuable books to Maráthi readers. The first is a free translation of Herbert Spencer's "Justice" with frequent references to India and Indian literature. The second is an adaptation of Spencer's "Data of Ethics," and the third is a translation of Mill's "Liberty," with copious explanatory notes. All of them are productions of much industry and perseverance, and will serve to enlighten the native public on political and other rights which have of late so much agitated it.

Religion.—The four works registered under this head are translations of portions of the Bible, and are written in bad Maráthi, hardly, intelligible to one speaking pure Maráthi; the Alibág Mission Series, No. 2, a new Maráthi translation of the Epistle to the Ephesians by a Native missionary, being the worst of all so far as literary merits go. It would appear that, with a view to reach the hearts of non-Christians, books must be written in their pure vernacular, and not in a broken dialect, as the sentiment loses half its beauty by being obscurely and incorrectly conveyed in broken language.

Science (Natural and Mathematical).—There were 8 publications in this class, all of them being useful for students. Professor Báláji Prabhákar Modak's "Padárth Varnana," the late Professor Kero Lakshman Chhatre's "Physics," revised and enlarged by Moro Ballál Dhárap, and Dattátreya Keshav Shrikhande's "Arithmetic, Part I," being the most prominent.

Voyages and Travels.—Nil.

11. *Sindi* (*Hindu and Arabic*).—The Hindu-Sindi books are small tracts of not much importance. In Arabic-Sindi some of the educational books are important. "Inglandi Tavárikh," or the History of England, by Bolchand Kodumal Jagatáni, is a large and well written compilation of 567 pages. Pritamdás Kismatrái Toláni's History of India has gone through the second edition, and is a useful publication. "Illme Hayát and "Illme Kimiya" are good science primers on astronomy and chemistry, being translations from English standard authors. "Sindi Yusuf Zalekhá Manzum" is a story of the Prophet Joseph and his wife Zalekhá, as given in the Kurán and has much religious interest. The rest of the books call for no notice.

12. *Urdu.*—Urdu literature still remains in a very backward state, and love and religion are the subjects generally dealt with by the Muhammadan writers. With the exception of 4 books on Arts, which treat of military tactics, including the duties of guards and sentries, written mostly by subhedárs and haváldárs of the Native army, almost all are devoted to religion or love. The 2 books under Biography, 3 under Religion, and nearly half of the 26 under Poetry, treat of religion directly or indirectly, the usual subjects being the life and achievements of Prophet Mahomed, tenets of the Moslem faith, and plaintive songs sung during the Muharam festival. There is one book under Poetry called "Makhzane Ejáz," or a Book of Miracles, which recites the praises of the prsent Mulla or religious head of the Bora community, and describes two miracles of the former Mulla, one performed during his life-time and the other occurring after his death. The rest of the books under Poetry were *ghazals*, or ordinary love songs.

13. *Brij.*—Of the four works published in this language, one is a description in verse of the celebration of certain festivals of the god Rángnath and the goddes Goda in Vindrawan,

another is a collection of a number of songs in praise of the god Rámá, written by Tulsidás, a celebrated devotee of Rámá, and the remaining two are two editions of different sizes of a work by one and the same author, containing the well-known Hindu epic, the Rámáyana.

14. *Konkanin.*—There was one work, "Historia Do Imperador Carlos Magno" in the Konkanin language, which is a history of Charlemagne of France, translated from Portuguese by S S. DeJesus Dias.

15. *Nepalese.*—The single work in Nepalese is a re-publication of the Virátparva, a section of the Mahábhárat Purán, written by the poet Pandit Patanjali. It describes the adventures of the Pándav Princes during the thirteen years of their exile, when they were serving King Virát in disguise.

16. *Arabic.*—Among the six Arabic publications, there is one named "Duril Mukhtár," or the Chosen Pearl, by Mahomed Aláudin, which is a big volume containing 816 pages, 8vo, and treating of Muhammadan laws.

17. *Hebrew.*—Of the four Hebrew books of the year, one is an elementary primer intended for beginners of the Hebrew language, containing the alphabet, short reading lessons, and some extracts from the Bible. The other three books contain prayers for the New Year's Day and the Day of Atonement, according to the rites and ceremonies of the Sephardeem, or the Spanish and the Portuguese Jews. They contain extracts from the best poetical compositions by several eminent Spanish poets of the House of Israel who lived in the middle ages.

18 *Persian.*—Only four books were published in this language, of which the one deserving notice is "Jehángir Námeh," or an Account of Jehángir, which relates the valorous deeds of Jehángir and his father Rustim, chiefly during the wars between the Iránians and Turánians

19. *Sanscrit.*—With a few exceptions, which are small tracts in praise of this or that Hindu god, the Sanscrit books are all re-publications of old works not previously published, or, if so published, with new commentaries, notes, etc. Among the original poems there is one called "Victoria prashasti," or an Eulogium on Victoria, composed by Pandit Vaijanáth Shástri, of the Native State of Dewás, which gives a short life of Her Imperial Majesty Queen Victoria in commemoration of Her Majesty's Jubilee in 1887. The poem is a work of much literary merit. Among the re-publications the "Brahma sutras" of Krishna Dvaipáyana, the Vaiyásikanyáyamála of Bhárratitirthamuni and Jayamini Yanyáyamálá of Madhaváchárya, Nos. 21, Part II, 23 and 24 of the Anandashrama Sanscrit series published by Mr. Mahádev Chimnáji Apte, B.A, LL.B ; the "Vyákarana-Mahábháshya" of Patanjali, edited by F Keilhor, Ph.D.; the "Sáraswatam Vyákáranam, published by Shá Bhimasinhamáuk, and the Kávya Mála, Nos 24 and 25, are large works on Vedánta philosophy, grammar and poetry, and can be used only by Sanscrit scholars. Another republication requiring special mention on account of the nature of the subject it treats of is entitled Shri Vátsyáyanapranita Kámosutram," and is accompanied by a commentary and is intended for private circulation only. It is printed at the Nirnayaságar Press, Bombay, for Pandit Durgáprasáda, and is an elaborate work on securing and retaining love of women and on the various means and methods to be used in its attainment and enjoyment. In fact, it has made love affair into a science, and if it had been a work in vernacular its publisher would never have escaped criminal prosecution.

20. *English and Gujaráti.*—Four out of the 8 publications in this group are small English and Gujaráti, and Gujaráti and English dictionaries. One is a small collection of Gujaráti proverbs with their English translation, and three are vocabularies of school books.

21. *English and Maráthi.*—All the books in this combination of languages were either glossaries or notes on school-books, intended for little children, R. B. Joshi's English Companion to Maráthi Grammar alone being intended for candidates for the Matriculation and University School Final Examinations. The Companion contains an introductory chapter on the origin and sources, and a short history, of the Maráthi language, and is on the whole a good book.

22. *English and Zend.*—The book under this head describes the funeral ceremonies of the Pársis, their origin and explanation, together with a short account of their Tower of Silence. The author, a Pársi graduate, after describing the ceremonies, draws the conclusion that "at the bottom of all religious injunctions and restrictions in connection with the funeral ceremonies and the disposal of the dead body, lies the sanitary principle of segregation and prevention of contamination and infection, and the idea of observing simplicity and equality."

23. *Burmese and Gujaráti.*—A new bi-lingual group has to be noticed this year, *viz.* Burmese and Gujaráti, a happy result of the annexation of Burma to India. It is only a small vocabulary of some Burmese sentences, with their Gujaráti equivalents, intended for traders and others desirous of picking up colloquial Burmese.

24. *Urdu and English.*—Under this group one is a vocabulary of a number of Urdu words with their English equivalents, while the other, "Hindustani without a Master," is a small book treating of the verbal system and parts of speech, together with several English and Hindustani sentences. The book is said to be written in accordance with the system followed in Dr. Bhándárkar's First Book of Sanscrit, and Henry's First Book of Latin, and is designed for civil and military officers preparing for Hindustani examinations.

25. *Persian and English.*—Almost all the 5 books under this head are very useful publications, and much labour seems to have been bestowed on their preparation. "The Student's Enlarged English-Persian Dictionary," by S. B. Doctor, Assistant Teacher, Elphinstone High School, supplies a want long felt by the Indian students of Persian, and will render material help to them. The "Gems of Persian Prose and Poetry," which contains a collection of selected prose and poetical passages from well-known Persian writers, such as Saddi-Firdusi, and others, is intended as a text-book for Matriculation classes, and is prepared by J. B. Kánga and P. K. Kánga, authors of the excellent Persian Grammar called "Hints on the Study of Persian." The last-mentioned book reached its fourth edition during the last year. "Persian Prosody," written by K. M. Jhaveri, M.A., Senior Fellow, Elphinstone College, is also a very useful book to the more advanced students of the language. Of the rest, one gives a number of modern Persian idioms and proverbs, while two are small treatises on Persian Grammar.

26. *Sanscrit and English.*—In this combination the most prominent publications are *No. XLIII of Bombay Sanscrit Series*, being a *Hand-book to the Study of the Igreda, Part II*, by Professor Peter Peterson, M.A., D.Sc., and *Kalhana's Rájatarangini*, or Chronicles of the Kings of Kashmir, edited by M. A. Stein, Ph.D., Principal, Oriental College, Lahore. The first of these contains the *Seventh Mandala of the Rigveda*, with the Commentary of Sáyana, with a *critical note* and a preface, in which latter the editor explains why he has adopted in some cases readings different from those which are to be found in Max Muller's edition of the Rig-veda and Sáyana's Commentary. The metrical form in which the text is reproduced in this edition is an improvement which will be welcomed by Sanskritists in general. The other work, *viz.* the Chronicles of the Kashmirian Kings, is a reprint from the most authentic manuscripts available, and contains short explanatory notes on various other readings found in other manuscripts. It is a big work containing eight *tarangas*, or parts, and possesses much interest of antiquarian and philological nature. The other works in this group are books of humbler pretensions, being useful for college students.

27. *Sanscrit and Gujaráti.*—With three exceptions the books comprised in this combination are of a religious, or *quasi*-religious nature. They contain original Sanscrit texts, with vernacular translation. A desire seems to have been awakened in the native people to know what their Sanscrit literature contains, and hence there are many attempts made to translate Sanscrit works. Hitherto the people have said their morning and evening prayers and performed religious rites without caring much for their meaning; but now the contact in which they have come with Western education has created in them a desire to understand them, and so the present may be said to be the translation epoch in the literary history of the country. The Bhágavat, in three parts, published with Gujaráti translation by Mr. Keshavlál Harirám, under the auspices of the Veda Dharma Sabha, of which Messrs. Prabhurám Jivanrám and Jaykrishna Vyás are learned members, is a very well got up work. Of the three excepted works, two are medical works, *viz.* the "Hárita Sanhita" and the "Sárangadhar Sanhita," with Gujaráti translations. Both these original works are standard medical authorities, and their Gujaráti translations will prove very useful. The *Vidhava Vapan Nishedha*, by Shukla Chandra Shankur Bhima, is the only book on social reform which maintains that there is no sanction in the Hindu Scriptures for the shaving of widows' heads.

28. *Sanscrit and Hindi.*—Most of the works in this collection are Hindi translations of Sanscrit texts on various subjects, handsomely printed at the Vyankateshwar Press, Bombay, which has been doing a great deal for some years past by way of publishing

Sanscrit works hitherto unpublished and opening the rich treasures of that classical language to Hindi readers by means of Hindi translations.

29. *Sanscrit and Maráthi.*—Some of the books in this group are very useful to persons who speak the Maráthi language and are ignorant of Sanscrit. As, for instance, Bába Padmanji's "Sanscrit-Maráthi Dictionary" (for the use of schools and families), which is a pocket dictionary, and which, the author says, includes all the Sanscrit words, with almost all their significations used in the Maráthi language. Similar Persian-Maráthi, Arabic-Maráthi, and other dictionaries would be valuable auxiliaries for the study of Maráthi. The *A'rogyaprakásh* and the *Gunadoshaprakásh*, by Rangnáth Sakhárám Lele Kikwikar, a translator and compiler of several other works on Indian medicine, are works which will be found of much practical utility to Native physicians who are ignorant of Sanscrit, the language in which the original works are written. The first contains a programme for the day which a man should follow from sunrise to sunrise with a view to keep good health, with its modifications suited to the different seasons of the year. This programme, if strictly followed, would, it seems, keep a man, particularly in India, free from a large portion of the thousand-and-one ailings which he is subject to. The other book states, with quotations from Sanscrit works, the properties of medical drugs and edibles. In the philosophy section of this group are two tracts by Mr. Vyankatráo Rámchandra, Government Pleader and Law Professor at Poona, who has found ample leisure while pursuing his legal profession to write on various subjects, such as natural philosophy, law, Vedánt philosophy, etc., books which are very valuable. In his "Upanishat Sangraha, Shikshávalli," Mr. Vyankatráo gives, first, a brief description of various places in India visited by pious Hindus and a pilgrimage to which makes, in the opinion of the author, a man's mind pure and fit to understand and attain salvation; and, secondly, the text and commentary, with translations of the *Shikshávalli*, a Sanscrit work on transcendental philosophy. His 'Vedántasár' is also a work on Hindu philosophy, treating of such sublime themes as whence has man come, where is he going, and what is his duty in this world. The "Vishvabrahma Kulotsáha," by Náráyan Rávji Shástri Kshirságar, is a treatise of a controversial character, which tries to prove by quotations from *shrutis, smrities, and puránas*, by edicts from Sankaráchárya, the head spiritual guide of the Hindus, and by decisions of British officers and courts of justice that the Káuadi Panchal Sonárs, or goldsmiths, are Bráhmans, and are entitled to the Bráhman religious privileges. Such controversies have of late been started in large numbers and are signs of the re-action which has commenced, of the Bráhmanical influence and superiority said by non-Bráhmans to be arrogantly and selfishly assumed.

30. *Zendi-Persian-Gujaráti.*—Under this group there is a book written by J. J. Mody, which contains a vocabulary of the names of persons, places, and religious implements, occurring in the Zend Avesta. The compilation is the result of a reward of R500 advertised by Ardeshir Sorabji Dastur Kammadinna, a member of the committee of the Moola Firooz Madrissa or College. A good deal of labour has been spent on the work, and it will be found to be a valuable aid to the students of the Zend Avasta.

31. *Periodicals.*—The periodicals form by no means a small or unimportant portion of the entire annual literature of the Presidency They are, in the majority of cases, conducted by abler men, and are contributed to by learned contributors. The *English* periodicals generally contain original matter, while the Maráthi and Gujarati ones publish translations and ancient classical works as well as original matter. The English periodicals may be divided into *Political*, such as the Quarterly Journal of the Poona Sárvajanik Sabha and the English Opinion on India; *Antiquarian*, as the Indian Antiquary and the Orientalist; *Scientific*, as the Journal of the Bombay Natural History Society and the Journal of the Anthropological Society of Bombay; *Industrial*, as the Indian Textile Journal and the Industrial Quarterly Review; Educational, as the Bombay Educational Record, the Teacher and the Student's Friend; *Religious*, as the Bombay Diocesan Record, the Christ Church, Mhow, the Culture, the Holy Trinity Church, Karachi, and the Bombay Church Missionary Gleaner; *Theosophical*, as the Pauses; *Military*, as the Lancashire Lad, and *Medical*, as the Doctor's Magazine The missionary periodicals, the Pauses and the Doctor's Magazine, are the new features of the year. The "Pauses," published by Mr. M. N. Shroff, is a periodical of high order, and supplies material for thought and reflection on the most abstruse subjects of religion and philosophy. It serves to explain to Europeans the systems of philosophy, morality, and religion prevailing in the East, and Western scholars, like Professor Deussen, who recently delivered a

lecture in Bombay on the doctrines of Vedantic philosophy as propounded by Shankaracharya, will find in this periodical much interesting reading. The Doctor's Magazine," published by Dr. Krishnarao Nadkarni, is also a good periodical and supplies a long-felt desideratum. It often takes extracts from the "Lancet."

The *Gujaráti* periodicals may be divided into Literary 11, Literary and Scientific 3, Agricultural 1, Educational 2, Instruction of women 2, Jain Philosophy 1, A'rya religion 1, Reformation of particular castes 3, industrial 1, and fiction 1. Of these periodicals those written by the Pársis are almost entirely devoted to fictitious novel-writing (much of it being translation or adaptation), clever repartees, expressions of wit and humour, puzzles, and such other subjects of light interest, while those written by their Hindu brethren contain essays upon moral subjects, original poems of a high order, and exposition of religion. There is one very ably conducted periodical entitled "Buddhi Parkash, or the Light of Knowledge, which is published by the Gujarát Vernacular Society, Ahmedabad. This Society, which has got most of the literate men of Gujarát as its members, has got large funds at its disposal, which are used in giving handsome rewards to writers of essays and original works upon advertised subjects or to translators of particular English and Sanscrit works. Besides the Budhi, Prakásh, A'rya Dharma Prakásh, or Light of the A'ryan Religion, Dnyána Sudha or Nectar of Knowledge, Gulafshán or Rose Sprinkler, Nure-elm or Light of the World, Másik Maják or the Monthly Amusement, and Fursad or Leisure, are all well conducted in their own respective provinces.

Of the *Maráthi* periodicals, 8 were Literary, 2 Scientific, 2 Agricultural, 3 Educational, 2 Fiction and Drama, 2 Medical, 4 published old poetical works, 1 contained instruction to women and 1 religious matters. All these periodicals supply very good reading and call for no fresh notice, as they have been described at length in previous reports.

The two Sanscrit periodicals published old poems and detached verses.

The bi-lingual periodicals contained miscellaneous matters, such as translations on medical, philosophic, and literary subjects. The new Sanscrit and Maráthi periodicals of the year were the "Eknáthi Bhagwat" and the "Chitsadánand Lahari or Rangnáathswámi's Vernacular Commentary on the Bhagwat Gitá." Both these reproductions are works of a high order of literary merit and provide food for serious thought.

32. The number of works registered for copyright during the year under report was 322, of which 274 were private and 48 Government publications.

33. *General remarks.*—The review taken in the foregoing paragraphs will show that a pretty large amount of intellectual activity was put forth during the year under report. It is however to be regretted, though the regret is vain, that much of this exercise of the brain is necessitated by the multiplicity of tongues spoken in the Presidency. Though there is a goodly number of books published every year in the different languages taken collectively, the share that falls to each of them singly is poor. The same work is required to be done over again for each of the different dialects. A history of England, for instance, in Maráthi is quite useless to communities speaking Gujaráti, Kanárese, Sindhi, Hindi, and a host of other languages, each of them being required to have a "History of England" of its own. This fact of the diversity of tongues is mentioned here, not because it is possible to remove the difficulty by making the whole country speak one mother tongue, though it is a consummation very much to be desired, but because it goes a long way to explain the existing poor condition of the literature of each vernacular. The reading public for each language being limited, the circulation of a book in any given language is also limited, and the author does not get adequate patronage. Another circumstance which narrows the extent of the circulation of books is the limited spread of primary education in the country, which needs much greater expansion and development than it has hitherto admitted of. A reference to the quarterly catalogues of registered books will show that few books have an edition of more than a thousand copies, and it is doubtful whether even all these copies are sold. Another fact that strikes a reviewer in his retrospect of the annual literature of the Presidency from year to year is that the literature is not sufficiently diverse and vigorous in character, but is monotonous and slowly plodding its way. Very few writers seem to know much beyond the ordinary subjects, such as early and widow marriages, love intrigues, praises of the various gods and goddesses, legendary lore, etc. India, having come into contact with a highly

civilised nation is at present in the enjoyment of comforts and conveniences of life which she never even dreamt of under Native rule, such as railways, tramways, telegraphs, telephones, steam-engines, printing-presses, mills, factories, and other things too numerous to mention, and yet the Native writers seem to know very little of these things, and seldom, if ever, think of writing on them. The cause of this state of things is not far to seek. The intellects that are working to develop the literature of the country do not very often belong to the highly educated class, and the leading intellects do not devote much of their time and energy to the enrichment of their vernacular literature. The number of graduates in the Medical, Engineering, Agricultural, Law and Science faculties of the University that have contributed anything to the annual stock of vernacular literature is almost *nil*. There are here and there a few graduates in Arts who have contributed some productions, but the *Arts* of which they are Bachelors and Masters being the *liberal arts* and not either the *useful mechanical* and *industrial arts* or the *fine arts*, they can take but very little part in technical literature which seems to be the greater need of the country in its present circumstances. Moreover, having received their education in the English language, the study of which takes up much of their school and college course, very few of them can write in their vernaculars even on the *liberal arts* The result of this is that vernacular literature is neglected, and has mainly to depend on third and fourth-rate men. This suggests two questions, whether the University should not recognise the vernaculars, and whether the conferring of honours and higher degrees of all kinds should not be made dependent on the writing of good vernacular books by the candidates in their respective lines in order to stimulate the development of vernacular literature. Speaking generally, the tone of the publications was unobjectionable. One of them, however, entitled "Khyál Ratankanvarko," or a song about Ratankanvar, contained in some places indecent allusions.

BOMBAY;
16th March 1893.

G. M. SATHE,
Registrar of Native Publications.

Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1892.

SUBJECTS.	Original Works		Re-publications.	Translations.	TOTAL	Educational.	Non-educational	TOTAL.
	First edition.	New edition						
(1) *English.*								
Arts	3	2	...	...	5	...	5	5
Drama	2	...	...	.	2	...	2	2
Fiction	2	...	...	...	2	...	2	2
History	1	1	..	..	2	2	..	2
Language	5	3	...	...	8	7	1	8
Law	2	...	2	..	4	...	4	4
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	32	3	...	4	39	2	37	39
Poetry	1	...	2	...	3	2	1	3
Politics	1	...	...	...	1		1	1
Philosophy (including Mental and Moral Science)	1	...	...	1	2	...	2	2
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	4
Science (Natural and other)	4	...	..	...	4	2	2	4
Voyages and Travels	1	...	..	...	1	...	1	1
TOTAL	61	12	4	5	82	18	64	82
(2) *Portuguese.*								
Miscellaneous	1	...	...	..	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(3) *Gujaráti.*								
Arts	3	...	...	2	5	...	5	
Biography	1	...	...	...	1	...	1	1
Drama	18	1	...	...	19	...	19	19
Fiction	24	2	...	9	35	...	35	35
History	6	1	...	...	7	4	3	7
Language	7	2	...	...	9	9	...	9
Law	3	...	2	1	6	...	6	6
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	53	4	2	13	72	3	69	72
Poetry	61	1	19	...	81	...	81	81
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	2	1	...	8	11	...	11	11
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	4
Science (Natural and other)	7	...	...	2	9	9	...	9
Total	190	14	23	36	263	28	235	263
(4) *Hindi.*								
Arts	...	...	...	1	1	...	1	1
Drama	2	...	...	1	3	...	3	3
Fiction	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	1	3	...	3	3
Poetry	6	...	1	1	8	...	8	8
Philosophy (including Mental and Moral Science)	1	1	1	...	3	...	3	3
Religion	...	...	1	...	1	...	1	1
Total	12	1	3	5	21	...	21	21
(5) *Kanárese.*								
History	1	...	...	...	1	1	...	1
Language	8	...	...	...	8	8	...	8
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Total	10	...	...	1	11	10	1	11
(6) *Maráthi.*								
Arts	1	...	...	...	1	...	1	1
Biography	11	...	...	...	11	...	11	11
Drama	13	2	...	2	17	...	17	17
Fiction	13	...	...	3	16	...	16	16
History	10	...	...	1	11	1	10	11
Language	7	4	...	...	11	10	1	11
Law	2	1	1	1	5	...	5	5
Medicine	7	1	...	1	9	...	9	9
Miscellaneous	67	4	...	15	86	3	83	86
Poetry	15	3	13	1	32	...	32	32
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	...	3	4	...	4	4
Religion	1	...	...	3	4	...	4	4
Science (Mathematical and Mechanical)	3	1	...	...	4	4	...	4
Science (Natural and other)	2	2	...	...	4	4	...	4
Total	154	18	14	31	217	22	195	217
(7) *Márvádi.*								
Poetry	5	...	...	...	5	...	5	5
Total	5	...	...	...	5	...	5	5

Subjects	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total	Educational	Non-educational	Total.
(8) *Sindi-Arabic.*								
Drama	1	...	...	...	1	...	1	1
Fiction	2	1	..	1	4	1	3	4
History	1	1	...	...	2	2	...	2
Language	2	2	...	...	4	4	...	4
Law	1	...	..	...	1	..	1	1
Miscellaneous	1	...	...	...	1	.	1	1
Poetry	2	2	...	1	5	...	5	5
Religion	...	...	...	2	2		2	2
Science (Mathematical and Mechanical)	..	1	...	...	1	1	...	1
Science (Natural and other)	1	.	...	2	3	2	1	3
TOTAL	11	7	..	6	24	10	14	24
(9) *Sindi-Hindi.*								
Miscellaneous	1	...	...	.	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
TOTAL	2	1	...	...	3	1	2	3
(10) *Urdu.*								
Arts	...	...	...	4	4	...	4	4
Biography	2	...	...	...	2	...	2	2
Fiction	2	...		1	3	..	3	3
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Poetry	12	...	14	...	26	...	26	26
Religion	3	...	...	1	4	...	4	4
TOTAL	21	...	14	6	41	1	40	41
(11) *Afghání*								
Fiction	1	...	...	...	1	...	1	1
TOTAL	1	...	..	...	1	...	1	1
(12) *Brij.*								
Poetry	1	...	3	...	4	.	4	4
TOTAL	1	.	3		4	.	4	4
(13) *Konkanin.*								
History	...	...	...	1	1	...	1	1
TOTAL	..	...	...	1	1	...	1	1
(14) *Nepalese*								
Poetry	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	..	1	1
(15) *Arabic.*								
Law	2	...	...	...	2	...	2	
Miscellaneous	2	..	...	..	2	...	2	2
Poetry	1	...	...	..	1	...	1	1
Religion	1	.	...	..	1	..	1	1
TOTAL	6	...	...	...	6	...	6	6

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(16) *Hebrew.*								
Language	1	...	...	...	1	1	...	1
Religion	...	...	3	...	3	...	3	3
Total .	1	...	3	...	4	1	3	4
(17) *Persian.*								
History	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	2	...	2
Poetry	1	...	...	...	1	...	1	1
Total .	3	1	...	...	4	2	2	4
(18) *Sanscrit.*								
Drama	...	...	2	...	2	...	2	2
Language	1	...	6	...	7	1	6	7
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	6	...	6	...	6	6
Poetry	7	...	10	...	17	...	17	17
Philosophy (including Mental and Moral Science)	...	...	5	...	5	...	5	5
Religion	...	...	5	...	5	...	5	5
Total .	8	...	35	...	43	1	42	43
(19) *French and English.*								
Language	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1
(20) *English and Gujaráti.*								
Language	4	1	...	3	8	3	5	8
Total .	4	1	...	3	8	3	5	8
(21) *English and Maráthi.*								
Language	2	1	...	3	6	6	...	6
Total .	2	1	...	3	6	6	...	6
(22) *English and Pehlavi.*								
Miscellaneous	...	1	...	...	1	...	1	1
Total .	...	1	...	...	1	...	1	1
(23) *English and Zend.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1
(24) *Brij and Gujaráti.*								
Miscellaneous	...	..	...	1	1	...	1	1
Total .	...	...	...	1	1	...	1	1
(25) *Burmese and Gujaráti.*								
Language	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
(26) *Gujarâti and Urdu.*								
Arts	1	...	...	...	1	...	1	1
Poetry	...	..	2	..	2	...	2	2
Total	1	...	2	.	3	...	3	3
(27) *Hindi and Gujarâti.*								
Arts	1	...	...	...	1	...	1	1
Miscellaneous	1	.	...	..	1	..	1	1
Poetry	3		5	2	10	..	10	10
Total	5	..	5	2	12	..	12	12
(28) *Hindi and Marâthi.*								
Poetry	...	...	1	...	1	...	1	1
Total	.	...	1	.	1	...	1	1
(29) *Urdu and English*								
Language	1	1	...	...	2	1	1	2
Total	1	1	...	...	2	1	1	2
(30) *Urdu and Hindi.*								
Poetry	...	...	1	...	1		1	1
Total	...	...	1	.	1	.	1	1
(31) *Arabic and Gujarâti.*								
Religion	.	.	..	1	1	..	1	1
Total	...	..	...	1	1		1	1
(32) *Arabic and Urdu.*								
Religion	2	...	...	...	2	..	2	2
Total	2	...	..	...	2	..	2	2
(33) *Hebrew and Arabic.*								
Religion	..	...	...	1	1	...	1	1
Total	..	..	..	1	1	.	1	1
(34) *Magadhi and Gujarâti.*								
Religion	..	...	1	...	1	..	1	1
Total	..	...	1	...	1	..	1	1
(35) *Persian and English.*								
Language	4	1	.	1	6	4	2	6
Miscellaneous	...	...	1	...	1	...	1	1
Total	4	1	1	1	7	4	3	7

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
(44) *Gujaráti, Maráthi, Urdu, and Kachchhi*								
Poetry	..	..	1	...	1	...	1	1
Total	..	..	1	..	1	...	1	1
(45) *Sanscrit, Magadhi, Gujaráti, and Hindi.*								
Poetry	...	..	1	..	1	..	1	1
Total	.	.	1		1	..	1	1
(46) *Zend, Pehlavi, Persian, and Gujaráti.*								
Language	1	...	.		1		1	1
Total	1		...	...	1		1	1
(47) *Sanscrit, Magadhi, Gujaráti, Hindi, and Maráthi.*								
Religion	...	..	1		1	.	1	1
Total	..	..	1		1	..	1	1
(48) *Portuguese, Konkanin, English, Urdu, and French.*								
Language	1	..		...	1	...	1	1
Total	1	..	...		1	.	1	1
(49) *English Periodicals.*								
Arts	1	.	..		1	...	1	1
Medicine	8	...	..	.	8	.	8	
Miscellaneous	82	...	4	.	86	.	86	86
Total	91	...	4	...	95	.	95	95
(50) *Gujaráti Periodicals*								
Arts	11	...	...	.	11	.	11	11
Fiction	11	.	..	...	11	...	11	11
Miscellaneous	139	...	1	..	140		140	140
Philosophy (including Mental and Moral Science)	5	...	...	..	5		5	5
Total	165	..	1	...	167	...	167	167
(51) *Maráthi Periodicals*								
Arts	16	...		..	16		16	16
Drama	17	.	.		17		17	17
Medicine	16			...	16	.	16	16
Miscellaneous	92	1	..	.	93	.	93	93
Poetry			46	..	46	.	46	46
Total	141	1	46	..	188	...	188	188
(52) *Sanscrit Periodicals*								
Miscellaneous	...		10	...	10	...	10	10
Poetry	.	..	12	...	12	.	12	12
Total	..	...	22	...	22	...	22	22

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	[illegible]	[illegible]	Total.
(53) *English and Gujarâti Periodicals.*								
Miscellaneous	7	...	...	...	7	...	7	7
Total .	7	...	...	...	7	...	7	7
(54) *Marâthi and Sanscrit Periodicals.*								
Medicine	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Sciences)	...	...	21	...	21	...	21	21
Total .	7	...	21	..	28	...	28	28
(55) *Portuguese and Konkani Periodicals.*								
Miscellaneous	1	...	.	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(56) *Total Books for the year.*								
Arts								
Biography	10	2	...	7	19	...	19	19
Drama	14	...	...	...	14	...	14	14
Fiction	36	3	2	3	44	...	44	44
History	44	3	1	15	63	1	62	63
Language	20	3	...	2	25	10	15	25
Law	32	16	4	4	82	60	22	82
Medicine	11	2	5	5	23	...	23	23
Miscellaneous	12	4	1	5	22	...	22	22
Poetry	163	13	9	41	220	8	221	223
Politics	117	6	79	12	214	2	212	214
Philosophy (including Mental and Moral Science) . .	2	...	...	2	4	...	4	4
Religion	7	3	7	22	33	...	33	39
Science (Mathematical and Mechanical) . . .	15	...	16	15	45	...	46	45
Science (Natural and other)	9	5	...	1	15	13	2	15
Voyages and Travels . .	14	2	...	4	20	17	3	20
	1	...	...	...	1	...	1	1
Total .	327	62	127	144	860	111	749	860
(57) *Total Periodicals for the year.*								
Arts								
Drama	28	...	...	...	28	...	28	28
Fiction	17	...	...	...	17	...	17	17
Medicine	11	...	...	...	11	...	11	11
Miscellaneous	31	...	...	...	31	...	31	31
Poetry	321	1	15	...	337	...	337	337
Philosophy (including Mental and Moral Science)	...	..	58	...	58	...	58	58
. .	5	...	21	...	26	...	26	26
Total . .	418	1	94	...	508	...	508	508

Subjects	Original Works		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition	New edition.						
58) *Total Books and Periodicals for the year.*								
Arts	28	2	.	7	47	...	47	47
Biography	14	...	...	...	14	...	14	14
Drama	53	3	2	3	61	..	61	61
Fiction	55	3	1	15	74	1	73	74
History	20	3	...	2	25	10	15	25
Language	52	16	7	7	82	60	22	82
Law	11	2	5	5	23	..	23	23
Medicine	43	4	1	5	53	...	53	53
Miscellaneous	484	14	21	44	566	8	558	566
Poetry	117	6	137	12	272	2	270	272
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science)	12	3	28	22	65	.	65	65
Religion	15	...	16	15	46	...	46	46
Science (Mathematical and Mechanical)	9	5	..	1	15	13	2	15
Science (Natural and other)	14	2	...	4	20	17	3	20
Voyages and Travels	1	...			1	..	1	1
Total	940	63	221	144	1,368	111	1,257	1,368

BENGAL.

From T. W. Richardson, Esq, Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department, No 1104, dated Calcutta, the 18th March 1893

In continuation of the letter from this Government, No. 893, dated the 28th March 1892, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 1440, dated the 11th instant, giving cover to the Annual Report on the Bengal Library for the year 1892, and the analysis of books received in the Library, together with the usual Statistical Forms (Nos. I to IV) and the Table of books.

From C A. Martin, Esq, Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department, No. 1440, dated Calcutta, the 11th March 1893.

I have the honour to forward, herewith, a very interesting Report on the Bengal Library for 1892, drawn up by Pandit Hara Prosad Shastri, M A, Bengal Librarian

REPORT ON THE BENGAL LIBRARY FOR 1892.

The number of publications received in the Bengal Library during the year 1892 is 1,675. Of these, 423 are periodicals and 1,252 books. The number of periodicals has increased, as the organs of many of the religious sects were never received in previous years. Though the law of registration is strict, still it is believed that many publications escape registration. The matter has been brought to the notice of the Inspector General of Registration, and it is receiving his serious consideration. The character and scope of the publications will appear from the following analysis :—

Art.—The only work of importance under this head during the year is a work on music entitled *Sangít Tánsen*, by Babu Harish Chandra Datta. The book has been named after the great musician of Akbar's Court, Miynán Tánsen, who, though born a Bráhman, was converted to Muhammadanism, as he was the disciple of a Musalman *fakír*, and is said to have died of the fire produced in his lungs while singing the high notes of the *Dípaka Rág*. The book has been divided into seven chapters. The first chapter gives the history of Hindu music; the second defines musical terms; the third teaches the practice of the use of the seven sounds; the fourth, notations of the *Rágs and Rágínís*; in the fifth and sixth is taught the art of playing on various instruments, and in the seventh are given Hindu religious songs by

Munshi Vilayet Hossain of Sealdah. The writer is very careful in consulting his authorities and translating extracts from them. These authorities, again, are purely of Hindu and Sanscritic origin.

Biography.—Of biographical works the most important is the Life of the late Pandia Prem Chánd Tarkavágísha, by his brother Babu Ramakshaya Chatterji. The Tarkavágísht was a man profoundly learned in Sanscrit literature. He was the first Bengali Professor of Rhetoric in the Sanscrit College of Calcutta. He was a ready wit, and the suavity of his temper endeared him to all his pupils for a period extending over more than thirty years. He was a master in the art of composition of Sanscrit verses, and his commentary on the first half of the *Naishadha Charita*, by Shriharshi, is everywhere regarded as a work of the highest authority. His brother, Babu Rámákshaya, is a retired Deputy Magistrate and a gentleman of cultivated tastes. Though the biography which he has written is a biography of his brother, whom he loved and revered, there is nothing in the work which does not interest the general reader.

The Life of the late Mr. Justice Dwáraká Náth Mitra, by Babu Kálíprasanna Datta, is the second work on the subject. The biographer does not go deep into the history of the times, into the education and culture of his hero, but he gives a delightful narrative of the life of one the brilliancy of whose intellectual attainments, the soundness of whose judgments, and the simplicity of whose character and manners, made him the admired of all admirers during his life-time. The anecdotes collected in this work bearing on the character of the late Mr. Justice Mitra are charming and full of high instruction. There are many traits of character in Justice D. N. Mitra which young Bengal would do well to imitate.

Babu Dhana Krishna Adhikāri, of Rambhitā in Maldah, has published an interesting biography of Rúp and Sanātan, two remarkable Bengalies of the fifteenth century. They were brothers and Bráhmans of Karnáta extraction. They were trained in their early life in all the standard Sanscrit works on Law, Rhetoric, Literature, and Philosophy. However, Hushain Sháh the Great, the most powerful of the independent Pathán Sultans of Bengal, induced them to accept service under him, and with their aid consolidated his power to so great an extent as to enable him to lead armies against the neighbouring states of Assam, Orissa, and Behar. But service under a *Mlechha* soon appeared to be galling to the brothers, who, though the highest functionaries in the realm, considered themselves to be degraded by their contract with Musalmans, and as soon as Chaitanya made his appearance at Gaur, they flew to him and renounced the world. Chaitanya employed them in writing works in Sanscrit for the propagation of his religion, and they wrote forty-two works on a variety of subjects. These are still the standard works on Chaitanya Vaishnavism. They survived Chaitanya many years, and settled the doctrines, dogmas, rites, and ceremonies of the followers of Chaitanya. The biographer has collected some local information about Sanátan which are very interesting. He has found some documents with Sanátan's signature. Curiously enough, the signature is preceded by the epithet *Go-bráhmana pratipálaka*, the Protector of Cows and Bráhmans, and this, when the reigning monarch was a Musalman, speaks highly of the esteem in which Sanátan was held.

Achāryya Keshava Chandra is an elaborate account of the late Babu Keshava Chandra Sen's life, published under the authority of the Shrí Darbár, *i.e.* the Council of the Apostles of his religion. The work is not merely a biography of a leading man in Bengal, but is a history of the times in which he flourished, and of the intellectual and moral condition of the people. The first part only of the work has come out, and it is premature now to pronounce any opinion on the book, though the promise given in the first part may lead one to expect superior results.

Laborious Days, by Mr. Skrine, is an appreciative account of the public career of Sir Charles Elliott, the Lieutenant-Governor of Bengal. The title of the work has been very well chosen, for few officers in India worked so hard as Sir Charles. His energies and his aptitude for work are almost unbounded. Wherever he has gone, and in whatever capacity, he has left the impress of his character in every place. It is generally the lot of such persons to be the victim of much misrepresentation, and Sir Charles is no exception to the rule. No man in India is more cruelly misrepresented. But he is exceptionally fortunate in having

a biographer of Mr. Skrine's rare ability as a writer to correct the misrepresentations and to show him in his proper light.

Dráma.—The dramatic literature of the year is not of much importance. There are, of course, the usual number of mythological dramas and *játrás* or melodramas acted without stage arrangements and accompanied with music and dancing. The monotony of the mythological narration is sometimes relieved by interludes, the subject of which is taken, as a rule, from life. These interludes are of the nature of farces or short comedies. Babu Matilál Ráy is the best writer of these *játrás*, and as he is a professional dramatist, actor, and a manager of *játrá* company, he has an advantage over other writers of the kind. *Harishe Bishád* and *Sarajú-prayána* are dramas of some merit, based on mythology. *Lálá Golak Chánd* is a very interesting story of a wicked man sending his brother to transportation and his father to imminent death in a foreign country simply to get the whole inheritance himself. The book is full of stirring incidents and exciting scenes. The author has utilized some of the incidents of Dumas' "Monte Chirsto," and he has taught the noble maxim that truth is always victorious, and that the wicked cannot escape their just punishment. Of the dramas taken from life, two only deserve mention. One is *Rájá Báhádur*, a drama designed to expose the title-hunting mania of some of the mufassal zamindars who ruin their life, their property, and their all for the satisfaction of getting an empty title, like Rájá Báhádur. In the present work a petty zamindar from Eastern Bengal comes to Calcutta and falls into the hands of a wicked man, who, with the help of a few European loafers, attempts to dupe him. He is made to spend much money in low company and in low pleasures, till he is rescued from all that was in store for im by his wife. The other work is *Gordy Galad*, by Babu Ravíndra Nāth Tagore The oddities and eccentricities of educated Bengalis is the theme of the work. The hero Nimái loved a girl, but did not know her by her proper name, and the girl loved Nimái, but did not know him by his proper name. They are anxious to marry each other, and their fathers are also anxious to get them married. But there was a difficulty at the outset The boy gives the girl's name, and nobody knows who she is, and the girl gives the boy's name, and nobody knows who he is. This produces infinite amusement, and the author, with a cleverness and dexterity which is his own, takes advantage of every opportunity of entertaining his audience.

Chitrángadá by the same author, though based on the Mahábhárata, is a work of a superior nature. It is a love story of great merit. The characters are only two, besides two gods, those of Love and Spring, who occasionally appear on the stage It teaches that once, and only once in life, love influences the human mind and makes it anxious for beauty, which it gets and enjoys. The price of the work is R5 per copy, as it is accompanied with neat illustrations by Babu Avanindra Náth Tagore, a nephew of the author.

Fiction—The selfishness of one member ruining a joint-family appears to be a favourite theme with Bengali novelists. During the year under review three works were received on the subject, namely—*Unmádiní*, *Nútan Bau*, and *Naba-Símantiní* None of them, however, is a work of any merit. *Snehalatá* and *Adrishta* are the productions of two distinguished Bengali novelists, though these works will not add much to their reputation. Svarnakumárí Deví's *Snehalatá* will be liked by female readers who love to dwell upon and appreciate minute details of household affairs. The description of the house-wife's bed-room is the best chapter in the work, and none but a female could have written it. *Adrishta*, by the late Babu Tárak Náth Gánguli, is full of those realistic descriptions, which were his *forte*. This work is not at all ambitious It describes the hopes and aspirations, the struggles and miseries, the joys and sorrows of a poor compounder. His brother is a rich pleader, but his brother's wife does not like to afford a shelter to a poor relative in her house. He marries the daughter of a poor man, who marries his other daughter to a pleader. The poor compounder is at a discount at his father-in-law's house He is keenly sensible of the inferiority of his position, but is always composed and quiet, and never loses his self-respect. He is a character with whom no one can help sympathising, and the late Babu Tárak Náth Gánguli is perhaps the first person who has successfully painted 'low life' in Bengali. *Muralá*, by Babu Devíprasanna Ráya Chaudhuri, is in fact not a work of fiction, but a history.—the history of the miseries of a Hindu widow; the history of the regeneration of a fallen woman; the history of the antagonism of the Hindus and the Brahmos and of the different sections of the Brahmo community; and the

history of the sacrifices which the author had to make for the sake of a dear relative in her fallen condition; the history of a recent murder perpetrated by a disappointed and infatuated lover— a murder out of which an attempt was made during the Consent Bill Agitation to make some political capital against the Hindus. *Sahamaran*, by Babu Satya Charan Mitra, is a work of a very different nature. In this the young author attempts to give the picture of a woman absorbed in the contemplation of the deity. The miseries of the world, the neglect of the husband, the threats of the seducer, the allurements of wicked men, are of no moment to her. She knows only two beings—her father whom she is bound to tend, and her *Kálí* whose presence she always feels about her. Some of the scenes are very powerfully described. The scene in which Anupam, who came to seduce her, felt the immense gulf that separates him from her, and was persuaded to expiate his sins by severe penances, exerts a powerful and ennobling influence on the mind. Babu Devendra Kishor Acháryya Chaudhuri has already served his apprenticeship as a Bengali novelist in his *Ahalyá*. His *Gáyatrí* is a much superior work, and it describes the miseries of high life, the helplessness of the rich at the hands of their wicked *amla*, and the influence English education and English society exert for the good of this class of men. Babu Nakuleshvar Bhattácháryya's *Sannyás* is written in the purest form of Bengali, and its narrative is exceedingly engaging. It carries the reader from the miserable study of a Bengali graduate through the wide expanse of Hindustan to the Himalayas over its highest peaks and lowest valleys, through caves and underground rivers, through the scenes and surroundings of unrivalled grandeur, to a union with that tender and devoted soul his wife, whom in the pride of knowledge he considered to be unworthy of him, but who followed him through all his wanderings as a guardian angel and saved his life on many a perilous crisis. *Kamal Kumárí*, by Babu Bhuban Chandra Mukharji, though miserable in style and in the manner of dealing with the subject, bears evidence of the wild imagination of the author. The scenes are laid at a time when Máhmud of Ghazni was leading his plundering expeditions into India. The author describes in the wilds of Central India a fort governed and defended by women and a country entirely inhabited by them. They form a peaceful kingdom, while the whole of India was in convulsions owing to internal and external warfare. The services rendered by these peaceful women have been described with some power. The *Vinsha-satávlí* (Vol. II), by Chiranjin Sharmá, brings the novel on a forecast of the twentieth century to a close. He thinks that a great man will arise by the end of the twentieth century, who by the perfection of his character, by the catholicity of his teaching, by the simplicity of his manners, and by the profundity of his knowledge and faith, will unite Bráhmos, Hindus, Christians, and Musalmans together.

For the first time in the history of Assamese literature has appeared a novel in that language. Nothing is more appreciated in Assam than history, and their first novel therefore is an historical one. *Láharí*, by Babu Padma Náth Baruá, describes the influence which *Gohāins* exercise for good and for evil over the Assamese society. The plot of the work is interesting and has been developed with great care. *Palligrám*, by Babu Satísh Chandra Basu, has been written with the express object of proclaiming the glory of Hindu religion, and all the articles of faith of the Hinduism of the day find their expression in the work. The book opens with a prophecy by an astrologer, the fulfilment of which is subsequently detailed in it. There are the usual incidents of an unchaste wife visited with divine punishment, the agency of a *sannyásí* in protecting a helpless chaste girl, a description of the various places of pilgrimage, and the conversion of an educated young man of free-thinking tendencies into a devout Hindu.

History.—The best historical work received during the year is "*History of the Punjab,*" by Sayed Muhammed Latiff, a Fellow of the Punjab University. Though the book has been printed in Calcutta, the credit of writing the work really belongs to the Punjab, which having a history of its own, until very recently, has developed an historical literature during the last thirty years with which the historical literature of Bengal cannot stand in comparison. Sayed Muhammad Latiff begins with the Rig Veda, gives a history of the Aryan occupation of the Punjab, the story of the invasions of Osires, Semiramis, Sesostris, and others during the pre-historic period. During the historic time the country was invaded successively by the Persians, the Greeks, the Greeco-Bactrians, the Indo-Scythians, the Huns, the Turks, the Pathans, the Moghuls, the Khorasanese under

Nádir Sháh, the Abdalis, and the Barakzais No country in the world has been so unfortunate as the Punjab. In a scene of continuous bloodshed and violence, the country has never enjoyed peace for any length of time, and the writer proves, to a demonstration, that the English are the only people who have succeeded in establishing peace in the country, and are in a position to maintain it with a strong hand. The people therefore ought to be thankful to the English and remain devotedly loyal to them. This is the lesson which pervades the whole work, which is replete with interesting information for every period of history. The rise, progress, and fall of the Sikhs have been described at very great length. The condition of the Punjab during the whole of the eighteenth century, when the Sikhs and the Afghans were fighting for supremacy, is indeed deplorable. There is scarcely any incident to relieve the horrid monotony of cruelty, oppression, sacrilege, rapine, treachery and violence of the contending parties, whose feelings were embittered, not only by social and political jealousies, but also by religious and race hatred. Ranjit Singh did to a certain extent afford some relief to the people by establishing a strong military power, but it is the English who have really given peace and prosperity to the '*Land of the five rivers.*' *The other historical work of any importance* is in Bengali, by Babu Rajani Kánta Gupta. It is the third volume of his well known work "*Sipáhiyuddhér Itihás.*" The writer is indebted for the materials of his work entirely to English writers on the Sepoy war, but he defends Nanā Sahib, not on public, but on personal grounds. He throws the entire blame on his Muhammadan adviser, Azim-ud-dawlah, and his relatives, Bābā Bhat and others. The Nānā, he says, was neither cruel nor disposed to take up arms against the English. *Manipur-prahelikā*, by Babu Janak Náth Básak, who was appointed to defend Tikendrajit, raised great expectation in certain quarters, but the work gives no new information nor does it throw any new light upon what is already known. The author gives, of course, an account of his own early career, which adds nothing to the value of the work He has given a sensational title to the book, namely, the "Riddle of Manipur," but proposes no solution of the riddle, except that the trade in tea-seed was the apple of discord among the Royal brothers, and that the rivals courted the favour of the Resident—an event which led to the catastrophe.

The history of the Hindus of Bengal, during the long period of Muhammadan domination and earlier, is so meagre that the slightest authentic information which may throw any light on that history is always welcome, and as genealogies do often throw much light, it is a matter of congratulation that Kabirāj Binod Lāl Sen has published a genealogical work on the Vaidya caste, written by one of the greatest Vaidyas that flourished during the eighteenth century namely the celebrated *Bharat* Mallick, so well-known for his numerous commentaries on various standard works of Sanscrit literature. The work is named *Ratna-prabhā*, and it goes back three hundred years and more before the author's time *Chandra-prabhā*, by the same author, on the same subject, is likely to prove more interesting when published.

Language.—The works under this head are mostly school-books and their keys. The school-books are not generally written by educated men; they are the production mostly of adventurers who find no other walk of life paying. The consequence has been that the school literature has been flooded with worthless and, in many instances, mischievous books. The Central Text-Book Committee is doing its best to reject bad books, but it cannot put a stop to *their circulation*, nor can it encourage really good men to write school-books. The profit of school-books depends upon canvassing, and canvassing the managers of schools whose number is very large, and no good man will stoop to canvassing of this sort to get his book into circulation. The keys are a source of unalloyed mischief. They destroy the spirit of self-help in the students and make them disrespectful to their teachers; some of the keys again have been found to contain vituperations against authors, against educational authorities, and even against Government. The third edition of Sir Raja Rádhá Kánta Deva's *Shabdakalpadruma* is rapidly nearing its close. The work will be completed in four volumes, and the editors have already commenced an Appendix, which is likely to incorporate much interesting and instructive information. The aim of the editors seems to be to make the work as thorough and as complete as possible. Enthusiastic research has during the last fifty years brought whole branches of Sanscrit literature into light, and these should have a dictionary, and the editors are doing their best to supply the want by putting in additional matter in the body of the work by revision, as well as in the Appendix. The only other work of importance that

has appeared during the year is a volume of *Siddhánta-kaumudí* by *Bhattoji-dikshit* with a Bengali translation by Kabiráj Binod Lál Sen. A prose translation of the sayings of the celebrated Persian poet, Hafez, has been received during the year.

Law.— The legal branch of the publications of Bengal for the year under review, has nothing new or interesting to show. There are some new editions of standard law books, some small treatises written to help the candidates of different law examinations. The *Madanapārijāta*, a treatise on Hindu law written during the fourteenth century, has been all but completed under the distinguished editorship of Pandit Madhusúdan Smritiratna, Professor of Hindu Law, Sanscrit College, Calcutta.

Medicine.—There is the usual number of medical publications this year also. The allopaths, homœopaths, and Ayurvedis all vie with each other in their attempt to obtain the support of the public in favour of the system of medicine they profess. The homœopath has on the whole, the largest amount of publishing activity. The Ayurvedis have, however, developed a new method of propagandism, namely they are translating works on Hindu medicine in English and writing Ayurvedic works in that language. Kabiráj Avinásh Chandra Kaviratna is translating the *Charaka Samhitá*, and Kaviráj Rasiklāl Gupta has published the complete translation of the *Nidánā* by Mádhavakara and has written a large work on the Practice of Medicine of the Hindus. There are few Kabirājas in Bengal, however, who know the English language and the European system of medicine sufficiently well to be able to perform the work of translating Sanscrit medical works properly. Since the death of the late lamented Dr. Udaya Chánd Datta, no one has been found equal to the task of translating the Sushruta Samhitā, commenced by that learned gentleman. The Kabirāj does not know English, and the Assistant Surgeon or M.D. does not know Sanscrit, and between the two they often make a mess of the whole thing.

Miscellaneous.—On taking up this head, the attention of the reader is arrested by two masterly works on two subjects of the most vital importance to Hindu society by two of the most distinguished men whom English education has produced in Bengal. Both have retired after a distinguished career in the public service, full of years and honours, and in their retirement have continued their literary pursuits. *Krishnacharitra*, by Babu Bankim Chandra Chatterji, is written in that attractive and brilliant style which has made his works so popular, and Babu Bhudev Mukharji's *Sámájik Prabandha*, though dull and weary reading, is written in a style in which language seems to be labouring under the burden of thought. Krishna is worshipped as an incarnation of the Supreme Being all over India; but his character, as represented by modern worshippers, does not appear to come up to the standard of the ideal of an incarnation. This led Bab Bankim Chandra to investigate the subject, and he read a large number of books concerning it. *Mahābhārata* appeared to him to be the greatest and most authentic work for the glorification of Krishna, but the *Mahābhārata*, as we at present have it, is a huge mass of literature, composed at different times and by different hands; with patient research, therefore, Babu Bankim Chandra has attempted to distinguish the original from the interpolated parts of the work, and he has been eminently successful. That the *Mahābhārata* is a very ancient work is indicated by the fact that it is mentioned in the *Ashvalāyana Grihya sútra*. Babu Bankim Chandra has shown that this original work consisted of 24,000 *slokas*, and he has with great scholarship attempted to find out these 24,000 verses in the modern *Mahábhárata*, and Krishna appears from these to be the highest ideal of all that is good in man. Later additions to the *Mahābhārata* have misrepresented the character of Krishna, although the memory of that character still survives in popular worship. After clearing the character of Krishna from the thick cloud of misconception which has surrounded it for centuries, the author proceeds to explain the conception of *Rādhā*. This also he has done with ability and judgment. The service he has done to young Bengal by writing this book is great. It will enable them to appreciate ancient India much better than if they had to depend for that interpretation either on the *Pandits* of India, or on western Sanscrit scholars. In the *Sāmājik Prabandha*, Babu Bhúdev Mukharji attempts to defend the social system of India, and to prove that the Western theories of social and political organization are either fallacious, or that they do not apply to India. He considers the theory of the equality of man to be unnatural; he believes that society is never destroyed. He does not believe that the king should represent the supreme legislative, judicial, and executive power in the State.

He does not believe in the progressive theory of the world. He believes that to be a progressive society, which has succeeded in creating the loftiest ideal, and in following that ideal with earnestness and devotion. Hindu society, he believes, obtained its loftiest ideal in its theory of *Naiskarma* (duty for its own sake), that theory gives to society a motive for unceasing good work, but at the same time prevents it from the taint of selfishness and consequent degeneration. The people of India, he says, are by nature peaceful, and their religious and social theories, based on *Naiskarma*, have made them still more peaceful, and it is preposterous to think that such a society should disappear altogether, or be absorbed in another, simply because hardier nations have, by sheer dint of physical power, obtained mastery over it. This is the sum and substance of what he says, and this he has worked out with great erudition and thoughtfulness. He has carefully noted how the supremacy of the English in India has influenced Hindu society, and what future results that influence will lead to. With enthusiastic earnestness he has pointed out to his countrymen the good results which might come from contact with Europeans, and also warned them against evils which are likely to result from it. *He has asked them to follow their Sástras with a spirit of devotion, and not to imbibe* the selfishness, the worldliness, and the utilitarianism of modern Europe. Excess of Anglicism at this stage, he says, would be suicidal, the author has, in many instances, used very strong language against shallow and superficial theories, promulgated by Englishmen for the so called regeneration of India. In one sense his book serves the same purpose of interpreting ancient India to modern Bengalis, as Babu Bankim Chandra's. but in a much wider extent and more thorough manner, and his advice has a practical bearing.

Játi-bibek, by Babu Kailás Chandra Háldár, is a treatise on the caste system and the customs of the Hindus It is one of a number of works on the caste system in which attempt is made to explain the origin of the various castes from the original four, sprung from the different parts of Brahma's body, and this is done by quotations from the *Smriti Samhitás* and the *Puránas*.

Old relics of Kamrup is an interesting little brochure on the antiquities of Kamrup, by Babu Jogesh Chundra Dutt, the eldest brother of Mr. R. C Dutt, C S. The Dutt family of Rámbágán of Calcutta is noted for the last one hundred and fifty years for their excellence in English composition and literary habits. The founder of the family was the English clerk of Rájá Nava Krishna of Shobhábázár, who held so many important offices under Lord Clive and Warren Hastings. Babu Jogesh Chandra publishes a number of Assamese inscriptions from Kámrúp, which throw much light on the history of Assam during the Ahom dynasty The oldest of the inscriptions is, however, dated Sk. 1457, i.e. 1535 A.D. These inscriptions raise a number of historical and social associations connected with Assam. The work is small, but it speaks well of the taste and culture of the writer.

Amra (mango) is a monograph on the subject of mango cultivation, mango-curing, and the uses of the mango by Rájá Kamal Krishna Sinha of Sushang in Mymensingh It gives much useful information about preparing mango-grafts, manuring mango-gardens, the medicinal properties of the mango, and the preparation of various *chutneys* from it.

The Speeches of Rājā Rājendra Lālā Mitra, C I.E, edited by Rāj-yogeshvar Mitra, gives in chronological order twenty-nine important speeches delivered by the late lamented Rājā from the year 1864. Many of the speeches now possess a sort of historical value, and to the editor belongs the credit of bringing these together in a handy and presentable shape. *Aryan Traits, Part I*, by Babu Kailās Chandra Mukharji, M B., of Chinsura, is a very unique work. The author attempts to defend everything that is Hindu—its rites, ceremonies, and superstitions The language is amusing, and the manner of dealing with the subject-matter still more so. The work shows a superficial acquaintance with books—Sanscrit and English, scientific and literary

The *Vishva Kosha* is steadily advancing in its useful career. It is an encyclopædia in Bengali, and is now going on with words beginning with *ka* (क). The editor has displayed a large amount of acquaintance with rare books and manuscripts in writing on such words as Kāyastha, Kalikātā, Kulína, Kāmarúpa, etc

Panditā Ramā Bāi has published in Maráthi a work for the moral training of women, entitled *Strídarmaníti*. It enjoys a well-deserved popularity in the Marátha country. Though the orthodox Hindus may not like her reforming spirit, still the work is replete with valuable

advice to the womanhood of India by one who has made the condition of the women of India her special study. It has now been translated into Bengali.

Philosophy.—Original works on philosophy are very rare. Babu Bireshvar Pânde's *Mânava Tattva*, so favourably noticed in the report for the year 1888, has gone through a second edition. Babu R. C. Vishvâs attempts in a small brochure to prove that animals are as much endowed with souls as men, the difference being one of degree only, and not of kind. *Vedânta Vijayam* in Sanscrit prose by Shitala Chandra Vedântabhûshana is an attempt to refute the doctrines of other philosophical systems, such as the Vaisheshika, Sâmkhya, and Banddha, for the purpose of establishing the superiority of the Vedânta system. The author seems to follow Shankar Achârya very closely. *Tarka Rahasya*, by Babu Vishnupada Mukharji, discourses in Bengali on the *Naiyâyik* theories of perception, memory, proofs, and misconceptions. His attempt is to explain these terms and not to add anything of his own. These four complete the list of original works on philosophy. Of other works, *Tattva Chintamani*, the great work of the Maithil School of Nyâya Philosophy in the Bibliotheca Indica Series, has completed its second volume, which comes to the chapter on Fallacy (*Badhâ*). And the translation of the *Aniruddha Vritti* of the Sâmkhya aphorisms in the same series has been completed, but not yet received in the library. Besides these, a number of *Upanishads* and short treatises on other systems of philosophy have been, as usual, published this year also. The most remarkable publication under this head, however, is a big volume containing the Vedânta aphorisms with an elaborate Bengali commentary, which does not follow any one of the four Vedântic schools. The publisher says in the preface that the book has been published according to the wish of his spiritual guide, and it seems that he has followed the opinions of his spiritual guide in interpreting the aphorisms.

Poetry.—Good books under this head have become exceedingly rare. Worthless doggerels, in the shape of miscellanies of unknown poetasters and worthless poetical readers, swell the number of works under this head. Of the younger generation of poets, Babu Govinda Chandra Dás writes, in easy language, flowing verses on engaging subjects. Two of his books namely—*Prem o Phul* and *Kunkum*—were received during the year. These are his miscellaneous pieces. He has not yet brought out any large work. Though it is not possible to speak well of the vernacular poetry of the year, it is not so with Sanscrit poetry; two excellent works having appeared from two of the distinguished poets of the age. One is *Krishnabhaktiravâmritam*, by Pandit Tárákumár Kaviratna, whose power of versification in Sanscrit deserves high praise. His style is not at all laboured; it is both elegant and graceful. The subject-matter of his work is the worship of Krishna from an unsectarian point of view. He identifies *Krishna* with *Bramha*, and gives him such a character as would be acceptable to all Hindus. *Chandra Vansa*, by Mahámahopádhyáya Chandra Kánta Tarkálankára, is a much more ambitious work. Taking his cue from Kálidása's *Raghuvansa*, the writer has given an account of the lunar race from the moon, the original progenitor, to Kshemaka, with whom the dynasty came to an end. Pandit Tarkálankára is one of the most valuable and voluminous writers in Sanscrit, both in poetry and in prose. Though his style is somewhat laboured still his mature scholarship, cultivated taste, and natural talents make his book thoroughly readable. *Chandra Vansha* will be regarded in future generations as a classical work of no ordinary merit. It has the ring of the best authors of antiquity.

Babu Rádhá Náth Ráy's little piece on the Chilká Lake in Uriya, deserves public attention, as it is concerned with some of the best scenery in India, and also, as Babu Rádhá Náth, appears again after a long interval in the character of a poet.

Politics.—The political spirit of the age finds its vent in newspaper articles only. It leaves very little permanent record in the literature of the country. Only one small pamphlet on local self-government has appeared during the year under review, and it is concerned with the attitude of Sir Charles Elliott towards self-government. Though it is a mediocre work, the writer, who is himself a member of a local Board, displays some practical knowledge of the workings of self-government, and advocates the establishment of village union committees in Bengal.

Religion.—The Christian missionaries are as active as ever. They are publishing tracts and translations of the gospel in all the various languages and dialects of the province. They

are preparing grammars of the dialects of the wild tribes, and translating the gospel into them. Their best work during the year is a Bengali book, entitled *Bange Khrista Mandali*, giving history of missionary work in Bengal from Lord Clive's time to the present day. The first Christian missionary in Bengal was an inhabitant of Sweden, named John Zakariah Kiernander, who established the Christian Knowledge Society at Cuddalore, in Madras, in 1740, and who was invited by Lord Clive to join him in Bengal in the year 1758. Kiernander's attempt, however, was not a success. It was not until the Baptist Missionaries Carey, Ward, and Marshman established their Mission at Serampore that a real beginning was made of the foundation of a Native Christian congregation in Bengal. Rám Rám Basu, though not converted, was the first Bengali writer on Christianity. He wrote the first Christian song—"*Keär tärite pär Isóvar jisas kraist biná go.*" He wrote the first Bengali account of Christ, entitled *Khrist uvitaranámritam*, in a variety of metres. His book was translated into various languages, and it passed through several editions in a short time. The first convert in Bengal was a carpenter, named Krishna Pál, who was at first a Hindu, then a *Kartábhajá*, and then a Christian. He had to suffer much persecution for the change of religion. The book runs through 240 pages, replete with information valuable for the Bengali Christian community.

The Roman Catholics rarely write anything in Bengal. One of them, however, Mr. Frederic Fanthome, has written two long works in defence of his religion, *viz* *Defence, not Defiance*, and *Vindication of the Catholic Church*. He classes his opponents as "Atheists and non-Catholics." He defends all the various rites and ceremonies of the Roman Church.

Muhammadanism.—The only important work on this subject is the translation of the *Hadis* in Bengali, by Babu Grish Chandra Sen, the first translator of the Korán in Bengali *Hadis* is the highest authority on Muhammadan law and customs after the Korán. It is based on the sayings of the direct and immediate followers of Muhammad. The word *Hadis* has passed into a household word in Bengali, in which it means the source or origin of any custom or event. A new translation of the Korán Sharif, by Maulavi Naimuddin, is in progress. Maulavi Naimuddin writes in standard Bengali, and his style differs from that of his co-religionist, Mir Mesharaf Hossain, in being less sanscritised, and therefore simpler Bengali.

Jainism.—Professor Hermann Jacobi has completed his edition of the Jain work entitled the *Parishishta Parvan*. In a long preface he gives the summary of the work in English, and proves the high antiquity of the Jain tradition The work itself is an appendix to another elaborate work entitled *Tri-shashthi salákapurusha charitam*, by Hema Chandra, and deals with the human followers of Mahábíra. Sthúlabhadra, who lived in the reign of Chandragupta and his successors, figure prominently in the *Parishishta*. The work is written in the style of a biography, but Professor Jacobi proves that the anecdotes in these biographies are not reliable Various legends, he says, have been incorporated in them.

Hinduism.—Baboo Pratáp Chandra Ráy's translation of the *Mahábhárata* into English has advanced up to the *Mokshadharma parbá thyáya* of the *Shántiparva*. Babu Manmatha, Náth Datta's English translation of the *Rámáyana* is rapidly drawing to its close, and the indefatigable translator has commenced a new serial publication entitled "*Health of India*," with the view of giving the English version of some of the important *Puránas* and other religious works. The first number of the series has come out, and it contains the translation of the *Srímadbhágabat* and of the *Vishnupurán*. The translation of the *Mahábhárata* in Hindi undertaken by the *Bangarási* Press is steadily advancing. The most important Hindu work that has appeared for many years is the *Brihat Sáráváli* by Rádhá Mádhav Ghosh, who flourished about 100 years ago in the district of Bankura It gives a metrical summary of all the religious works of the Hindus. It is a very large work, and is divided into five parts, entitled *Krishnalílá*, *Rámáyan*, *Mahábhárata*, *Jagannáthalílá* and *Chaitanyalílá* Mukharji and Company, of Bankura, deserve the thanks of the community for bringing out such an important work in parts. From the thirteen parts that have already appeared, Radha Mádhav, the author, appears to have been a man of vast reading and cultivated tastes. Both his language and versification are chaste and charming.

The editions of the *Deví Bhágbat* and of the *Brahmánda Purána* are in progress. A very large number of parts of the *Adi Purána* was received during the year. Pandit Vishvesh-

var Bhágabatshiromani has written a small volume in Sanscrit containing two treatises. One is the account of a great sinner, named Gunanidhi, who never shrank from any crime, obtaining salvation by the mere accident of his dying at a *Shiva* temple on the night sacred to the god Shiva. The other relates to *Sadáchára,* the sanitary, hygienic, and religious regulations of the Hindus. The volume is entitled *Gunanidhi-Sadáchára.* The work is in prose, and the style of writing is simple and elegant. The treatise on *Sadáchára* is well worth perusal.

Babu Bálaram Mallik's account of his pilgrimage to Puri, in English, is an interesting little book on Jagannáth worship. The writer gives a long history of the building of the temple, the relation of the temple authorities with successive Governments, and the mode of conducting worship, which is uniformly done on a vast scale. The following lines from the work may be interesting:—"The Hindu faith is a living faith; its fountain-head is clear and cool, and its on-flow is perennial. No power on earth can reduce its vastness or extinguish its flame, and all the reformation that is preached against it is mere dwarfish business which touches not its adamantine basis."

Vaishnavism.—Chaitanya's second associate, Advaita, was profoundly versed in the different schools of Hindu philosophy and religion. In his early years he taught, with the learned men of his time, 'true knowledge' to be the only and the sole means of salvation. His opinion changed with the increase of years, and he began to teach the importance of *bhakti*, or devotion. He had a very large number of pupils, many of them hailing from Sylhet, Assam, and other distant countries. But when he joined Chaitanya and gave up his first belief, some of his advanced pupils left him as a madman, and the followers of these advanced pupils are to be found in Assam, Sylhet, and other distant places. Two of these pupils were Shankara Dev and Mádhava Dev, the founders of the Mahápurushíya sect of Vaishnavas in Assam. To them the Shrímad Bhágavat is the standard work of Vaishnavism. They do not confine their worship to the youthful life of Krishna at Vrindávan, and his amours with the milk-maids of the place. A *Kírtan* means in Bengal a musical performance attended with song describing the love of Rádhá for Krishna from its very inception to Krishna's departure for Mathurá. It leaves out all the intermediate incidents of Krishna's life, his migration to Dváraká, his connection in the Kurukshetra war, etc, and then comes to the great sacrifice performed by the Jadu race, in which Krishna was born, at Prabhás, in Katiawar. The last scene of the act of the *Kírtan* is at Prabhás, where the milk-maids are invited to the sacrifice, and are at last re-united with him. The *Kírtan* of the Assamese has a much larger scope; with them it means any song in honour of Vishnu and of his numerous incarnations. The *Kírtan Ghoshā* of Shankar Dev and *Hazāri Ghoshā* of Mádhava Dev are *Kírtans* of this nature. They describe other events of Krishna's life and speak of other incarnations also. The language of these Kírtans do not differ much from that of the Bengal *Kírtans.* The language of the Bengali *Kírtans* then showed a distinct leaning towards Maithili, because the influence of Vidyápati was very great in Bengal in those days, while the Assamese had a leaning towards Sanscrit and Bengali. There is another reason why the Vaishnavas of Assam had a character distinct from those of Bengal. Vaishnavism in Assam was patronised by royalty and the nobility, and it became to a great extent a national religion imbued with the national spirit, while in Bengal it remained the religion of the lower orders; wealth, influence, learning, and power always standing aloof from it.

After the retirement of Chaitanya, Advaita seems to have again lapsed into a *Dārshanik* (philosopher); in any case he held a desponding view of the prospect of Vaishnavism in Bengal. When Chaitanya came to know this, he became grieved, and his anxiety for the perpetuation of his creed increased. He is said miraculously to have selected a Bráhman youth, a lad of about 12, the son of one of his devoted followers, whom he had never seen, as the person likely to continue the school, and this young man was Shrínivás Achāryya. Two books, namely *Premabilās* and *Karnānanda*, have been received during the course of the year, both written about 300 years ago, now published for the first time, bearing on the life and teachings of Shrínivás. They give a clear idea of Hindu society in those days. Shrínivás and his associate Narottama converted many Hindu and Musalman dacoits to Vaishnavism, and induced them to lead a peaceful and virtuous life. Many Bráhmans are mentioned as leading a plunderer's life, and the feeble Musalman Sultan at Gour found it difficult to cope

with them. Among the Muhammadan converts to Vaishnavism are mentioned Sher Khán Kutubuddin.

The love of Rádhá and Krishna seems to have been the great object of meditation to these Vaishnava leaders. Each considered himself to be a *Sakhi*, or female friend of Rádhá Constant meditation on the same thing caused them to fall into trances on vacancies of excitement. The frequency and duration of these trances were an index of their success in devotional practices. On one occasion Shrínivás lay senseless and motionless for three days When he came to his senses, he said that he was in the company of Rádhá and Krishna, who were engaged in sport in the Jumna; that Rádhá lost one of her earrings, and he was ordered to search for it, and it was with the greatest difficulty that he found it as it lay under water on the sand, and covered over with a lotus leaf. Of the two books, *Premabilas* is by Nityánanda Dás, a disciple of Jáhnavá Thákurání, the widow of Nityánanda the great associate of Chaitanya. Nityánanda Dás was a Vaidya by caste and an inhabitant of Srí Khanda, so celebrated in Vaishnava literature as the place in which some of the most devoted followers of Chaitanya and some of the best writers on Vaishnavism flourished. The second *Karnánanda* work is by Jadunandan Dás, a Vaidya by caste, and an inhabitant of Málihátí on the right bank of the Ganges. His object in writing this book was to give an account of the disciples of Shrinivás Achárya But the Acháryya's daughter, to whom the work was read out, liked it so immensely that she gave it the name of *Karnánanda, i e* the Delight of the Ear The language of the work is pure easy Bengali. There is no leaning to Maithilism or to Sanscrit. Both the books were written for the masses, and so there is not a single word which a Bengali cannot understand.

Of the modern works on Chaitanyaism, *Chaitanya Lilámrita* in prose, by the late lamented Babu Jagadishvar Gupta, deserves special mention. The work is in two volumes; they show that the author had great respect for Vaishnava works and extensive acquaintance with them, and his connection with the Vaishnava families of Khanda and other places gave him opportunities of examining Vaishnava traditions which are a sealed book to others, and his books show that he made the best use of his opportunities. He gives an account of every event in Chaitanya's life, and all available information about those who surrounded him or were known as his *Parikara*. The untimely death of the author, shortly after the completion of his work, is a great loss to Bengali literature. With an amount of patience and erudition which are truly remarkable, he cleared away the clouds of mystery and misrepresentation that surrounded Chaitanya and his sect.

Science, Mathematical; *Science*, Natural and other.—The works under these heads are all school-books, and they do not deserve any special notice.

Travels and Voyages.—The only work under this head received during the year under review is a description of the travels of Shiva Nárâyan Svâmi. It is an account of the travels of a *Sannyási*, and is not likely to interest general readers.

Periodicals.—A very large number of periodical publications have been received during the year. The organs of many religious denominations, which are not newspapers, used never to be sent to the library, and so many religious periodicals existed for years without the Bengal Library knowing anything about them. The *Tattvabodhiní Patriká*, for instance, which has entered the fiftieth year of its existence, was received only in the second quarter of the year 1892, though it is one of the most respectable and ably-conducted periodicals of Bengal. It was started by an association of literary men about half a century ago, known as the Tattvabodhiní Sabhá, formed in imitation of the Council of the Asiatic Society of those day. Pandit Ishvarchandra Vidyâsâgara and Babu Akshaya Kumára Datta made it famous by their contributions, and Babu Devendra Náth Tagore's lifelong connection with the paper has given it a stability and a reputation not enjoyed by other periodicals. At the present day it is generally regarded as an organ of the Adi-Bráhmo-Sâmaj. The East Bengal Navabidhân Samâj had its organ in a biglot paper entitled *Bangabandhu*, or "The New Light" The *Sebak* of Dacca and *Asha* and *Dharmabandhu* of Calcutta indicate the religious activity of the Bráhmos of the Sádhâran Samáj. The Native Christian community has the *Tranodaya* for its journal; *Amâder Patrikâ* and the *Sunday School Journal* are the organs of two Christian Associations The

former, of the Association for Scripture reading, founded by the late Mr. Robert Williamson, and the latter of the Bengal Branch of the International Sunday School Association of Europe and America. The *Ranarab*, or War Cry, is the organ of the Salvation Army in Bengal. The *Khristiya Bandhab* is an organ of the Baptist Missionaries in Bengal. The modern followers of Chaitanya have two papers,—the *Sajjantoshina*, is the organ of the Bengali Vaishnavas of Calcutta, and the *Chaitanyamatabodhini* of those of Vrindában. Though the number of these various periodicals is very large, they are of very little general interest. They interest only the sects which they represent.

The medical journals are also becoming more and more numerous every day. The Homœopaths seem, however, to show much greater activity than the professors of any other system of medicine.

Some of the periodicals classed under the head "Miscellaneous" in the catalogue are important publications. Of these, the *Bharatí* and the *Nabyabhárat* maintain their old positon. They represent the thoughts and aspirations of the Bengalis who have received an English education and English culture. The *Janmabhúmi* represents Hindu culture. Some of the best pandits write in it, and the subjects are so chosen as to be appreciated by the general mass of '*Bhadralok*' in Bengal. During its short existence it has secured a very large circulation. Its tendency is extremely conservative, and it often runs counter to the views of the educated classes. The *Sáhitya* is slowly making its influnce felt, and some of its literary and philosophical articles have already attracted much public attention. *Sádhaná* is yet young, but some of its articles are very well written.

There is besides these, a number of periodicals of ephemeral growth which spring up and die a natural death at seasons. The *Hindu Magazine* was brought out with a flourish of trumpets, but only three issues have been received in the library. It exists no longer. It is needless to speak of the old English journals of Calcutta, such as the *Calcutta Review* and the Asiatic Society's journals, Parts I and II. They maintain the high reputation which is their just due. If the Society's journal came out punctually, it woud leave nothing more to be desired. It has been proposed to add a third part to the journal treating of Anthropology, Ethnology, and Folklore. The *National Magazine* is a readable English journal under native editorship. The Vedic journal *Usha* is steadily doing good work in publishing and interpreting rare ancient and important treatises bearing on the reading, chaunting, and understanding of Vedic hymns on Vedic traditions and on Vedic culture.

There are three Hindi periodicals—the *Brahman*, the *Drijapatriká*, and the *Khatriya Patrika*, each with a circulation of about 200 copies. They seem to have wonderful vitality, though there is nothing worth noticing either in their matter or in the manner of treating their subjects. A good Hindi periodical is a real desideratum in Behar. The Uriya paper *Asha* seems to have ceased to exist.

The *Jonaki* and the *Bijuli* are two Assamese periodicals, which often contain interesting articles on the history, antiquities, and social development of Assam.

HARA PRASÁD SHASTRÍ,

Librarian, Bengal Library.

CALCUTTA :
The 23rd February 1893.

Tabular Analysis of the Angami Naga books received in the Bengal Library during the year 1892— TOTAL 1.

SUBJECTS	ORIGINAL WORKS		Re-publications	Translations	TOTAL	Educational	Non-educational	TOTAL
	First edition	New edition						
Arts	...	...	...	...	...	...	...	.
Biography	.	...	...	...	..	...	.	..
Drama	...	...	...	...	..	..	.	...
Fiction	...		..	...	...	...	...	.
History	...	..	...	.	...		.	...
Language	...	.		.		.	...	...
Law	...	...	..	.	...		.	.
Medicine	...	..	..	...	...	...		...
Miscellaneous	...	...	...		...	.		
Philosophy (including Mental and Moral Science)	...	.	..	.		...	..	...
Poetry	...	..	.	.		...		...
Politics	...	...	.	...	.	...	..	..
Religion	...	...	..	1	1	.	1	1
Science (Mathematical and Mechanical)	.	...	...	.	...			..
Science (Natural and other)	..	...	...	.	...			.
Travels and Voyages	.		..		..	..	..	...
TOTAL	.	...		1	1	.	1	1

Tabular Analysis of the Assamese books received in the Bengal Library during the year 1892— TOTAL 18.

SUBJECTS	First edition	New edition	Re-publications	Translations	TOTAL	Educational	Non-educational	TOTAL
Arts		..		..				..
Biography		.	.	..				
Drama	..	.	...	..		..	.	...
Fiction	1	...	...	..	1	.	1	1
History	.	..	...	.				.
Language	1	1	...	...	2	2	...	2
Law	...	...	..	..	.	..	.	
Medicine	...	..	.	...		..	.	
Miscellaneous	6	..		.	6	..	6	6
Philosophy (including Mental and Moral Science)	...	...	...		...	.		.
Poetry	..		.	...	...	.		
Politics	..	.	..		..	..	.	
Religion	3		1	1	5		5	5
Science (Mathematical and Mechanical)	.	3	...	...	3	3	..	3
Science (Natural and other)	1	...			1	1	...	1
Travels and Voyages	.	..				...	..	...
TOTAL	12	4	1	1	18	6	12	18

Tabular Analysis of the Bergals books received in the Bengal Library during the year 1892— TOTAL 784

SUBJECTS	First edition	New edition	Re-publications	Translations	TOTAL	Educational	Non-educational	TOTAL
Arts	1	..	.	...	1		1	1
Biography	8	2			10	..	10	10
Drama	22	...		.	22		23	22
Fiction	34	2	...	2	38		38	38
History	3	4	..		7	6	1	7
Language	85	38	..	1	124	121	3	124
Law	2	3	...	.	5		5	5
Medicine	37	7	...	2	46	.	46	46
Miscellaneous	189	19	..	1	209	7	202	209
Philosophy (including Mental and Moral Science)	2	1			3		3	3
Poetry	50	11	..	2	63	32	31	63
Politics	.	..			...	.	...	...
Religion	181	3	17	16	217		217	217
Science (Mathematical and Mechanical)	19	9	.	...	28	28	...	28
Science (Natural and other)	8	2	..	.	10	10		10
Travels and Voyages	1	...	.		1	...	1	1
TOTAL	642	101	17	24	784	204	580	784

Tabular Analysis of the English books received in the Bengal Library during the year 1892—TOTAL 289.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	3	...	...	1	4	1	3	4
Fiction	3	...	...	...	3	...	3	3
History	33	11	1	1	46	40	6	46
Language	30	6	...	4	40	40	...	40
Law	12	5	...	...	17	...	17	17
Medicine	23	...	...	3	26	...	26	26
Miscellaneous	73	2	1	...	76	...	76	76
Philosophy (including Mental and Moral Science)	4	...	2	1	7	5	2	7
Poetry	4	...	7	...	11	7	4	11
Politics	1	...	...	...	1	...	1	1
Religion	29	...	...	17	46	...	46	46
Science (Mathematical and Mechanical)	1	4	...	...	5	5	...	5
Science (Natural and other)	4	1	...	...	5	3	2	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	222	29	11	27	289	101	188	289

Tabular Analysis of the Garo books received in the Bengal Library during the year 1892—TOTAL 5.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	..	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	4	...	...	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	..	4	...	1	5	4	1	5

Tabular Analysis of the Hindi books received in the Bengal Library during the year 1892—TOTAL 123.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	6	...	...	...	6	...	6	6
Fiction	...	...	...	...	...	...	...	...
History	2	1	...	...	3	2	1	3
Language	6	3	...	...	9	8	1	9
Law	...	—	...	...	...	...	...	...
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	64	...	...	...	64	3	61	61
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	6	...	...	...	6	...	6	6
Politics	...	...	...	...	...	...	...	...
Religion	19	...	1	8	28	...	28	28
Science (Mathematical and Mechanical)	3	...	...	...	3	3	..	3
Science (Natural and other)	...	1	...	...	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	109	5	1	8	123	17	106	123

Tabular Analysis of the Mikir books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS		Re-publications.	Translations.	TOTAL	Educational	Non-educational	TOTAL
	First edition	New edition						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL		...	...	1	1	...	1	1

Tabular Analysis of the Mondari books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	First edition	New edition	Re-publications.	Translations.	TOTAL	Educational	Non-educational	TOTAL
Arts	...		...	...	...	...	...	...
Biography				...	...	...		...
Drama	...		...	...		...	...	...
Fiction	...		...	...	...	...	...	
History	...	...		...	...	...	...	...
Language	...	...		...	...	...	...	
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...		...
Poetry	...	...	...			...	...	...
Politics	...	...				...	...	
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...		...	...	...	...	...
Science (Natural and other)	...		...		...	...	...	...
Travels and Voyages	...	...	...			...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1892—TOTAL 13.

SUBJECTS.	First edition	New edition	Re-publications.	Translations.	TOTAL	Educational	Non-educational	TOTAL
Arts	...		...	...	...			
Biography	...		...	...	...	...		...
Drama	...	...	...	...	...	...		
Fiction	4	...	...	...	4	...	4	4
History	...		...	...	...	...	...	...
Language	...	...	...	...	...	...	...	
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	3	1	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	
Poetry	1	...	...	...	1	...	1	1
Politics	...		...	...	...	...		
Religion	2	2	...	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...				...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	10	3	...	...	13	...	13	13

Tabular Analysis of the Naga books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Tabular Analysis of the Sanscrit books received in the Bengal Library during the year 1892—TOTAL 75.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	11	7	1	...	19	6	13	19
Law	...	...	4	...	4	...	4	4
Medicine	...	...	4	...	4	...	4	4
Miscellaneous	15	...	6	...	21	...	21	21
Philosophy (including Mental and Moral Science)	1	...	3	...	4	...	4	4
Poetry	5	...	1	...	6	...	6	6
Politics	...	...	...	...	...	...	...	...
Religion	3	...	13	...	16	...	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	36	7	32	...	75	6	69	75

Tabular Analysis of the Santali books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1892—TOTAL 3.

Subjects	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts	...	...	...	...	...	...	...	...
Biography	...		...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...		...	...	...	...	...	...
Language	1		...	...	1	1	...	1
Law			...		...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...		...		...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...		...	...	...
Poetry	...	...		...	...		...	...
Politics	...	...	...	...		...	...	...
Religion	...		2	...	2	...	2	2
Science (Mathematical and Mechanical)	...		...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	..	2	..	3	1	2	3

Tabular Analysis of the Urdu books received in the Bengal Library during the year 1892—TOTAL 14.

Arts	...	...		...		...	...	...
Biography	...	...	...	...	...		...	...
Drama	...	...	...	...		...	...	...
Fiction		...	...	...	...	...	...	...
History	...		...	...	...	...		
Language	4		...	...	4	3	1	4
Law	...	...	...	1	1		1	1
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...			...
Poetry	2	...	...		2	...	2	2
Politics	...	...	...	...		...		...
Religion	4		...		4		4	4
Science (Mathematical and Mechanical)		...	...		...		...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...		...
Total	12	...	...	2	14	3	11	14

Tabular Analysis of the Uriya books received in the Bengal Library during the year 1892—TOTAL 45.

Arts	...	...		...	...	...	...	
Biography	...	...	...	...	...	...		...
Drama	2		...	...	2	...	2	2
Fiction		...	...	...	...		...	...
History	3			...	3	2	1	3
Language	2	6	...	...	8	8	...	8
Law	1	...	...	1	2	...	2	2
Medicine	1		...	...	1	...	1	1
Miscellaneous	2	1		...	3	1	2	3
Philosophy (including Mental and Moral Science)	...	...	...	...		...	...	...
Poetry	11	2	...	...	13	2	11	13
Politics	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4		4	4
Science (Mathematical and Mechanical)	3	...	...	...	3	3		3
Science (Natural and other)	2	3		...	5	4	1	5
Travels and Voyages	1	...	...	...	1	...	1	1
Total	31	12		2	45	20	25	45

Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1892—TOTAL 1.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	..	...	...	.
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	1	1	...	1	1
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Arabic and Urdu books received in the Bengal Library during the year 1892—TOTAL 4.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	2	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	2	...	...	4	1	3	4

Tabular Analysis of the Bengal and English books receivedin the Bengal Library during the year 1892—TOTAL 59.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	33	10	...	...	43	38	5	43
Law	...	...	...	...	...	...	...	...
Medicine	12	...	...	...	12	...	12	12
Miscellaneous	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	48	11	...	...	59	39	20	59

Tabular Analysis of the Bengali and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 186.

SUBJECTS.	ORIGINAL WORKS		Re-publications.	Translations.	TOTAL.	Educational	Non-educational	TOTAL
	First edition.	New edition						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	1	...	2	9	5	4	9
Law	...	...	...	2	2	...	2	2
Medicine	1	1	...	7	9	...	9	9
Miscellaneous	19	...	...	6	25		25	25
Philosophy (including Mental and Moral Science)	...	...	...	13	13	...	13	13
Poetry	6	...	1	6	13	...	13	13
Politics	...	...	...	...	...	...	...	...
Religion	3	...	8	102	113	...	113	113
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	
TOTAL	37	2	9	138	186	5	181	186

Tabular Analysis of the Bengali and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...		...
Medicine		...	...	...	...	...	...	
Miscellaneous	...	...	...	...		...	...	
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	
Poetry	...	...	...		...	...	...	
Politics	...	...	...	...	...	...	...	
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...		...	...	...		...
Science (Natural and other)	...	...		...	...	...	...	
Travels and Voyages	...	...	...	...	...	...	...	
TOTAL	1	...	...	...	1	1	...	1

Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1892—TOTAL 5.

Arts	...	...	...	...	...	...	...	
Biography	...	...	...	...	...	...	...	
Drama	...	...	...	...			...	...
Fiction	...	...	...	...	...		...	...
History	...	...	...	...		...	...	...
Language	4	...	...	...	4	3	1	4
Law	...	...	...	...	...	...	...	
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	
Poetry	...	...	...	...	...	...		
Politics	...	...	...	...		...		
Religion	...	...		...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...		...	...	...
Science (Natural and other)	...	...	...	...		...	...	...
Travels and Voyages	...	...	...	...	...	...		...
TOTAL	5	...	...	...	5	4	1	5

Tabular Analysis of the English and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 5.

SUBJECTS.	ORIGINAL WORKS. First edition.	ORIGINAL WORKS. New edition.	Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	1	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	1	...	2	5	3	2	5

Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1892—TOTAL 3.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	2	...	...	3	1	2	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	2	...	...	3	1	2	3

Tabular Analysis of the English and Uriya books received in the Bengal Library during the year 1892—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Tabular Analysis of the Hindi and Manipuri books received in the Bengal Library during the year 1892—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS: First edition	ORIGINAL WORKS: New edition	Re-publications	Translations.	TOTAL	Educational	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	...	2	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...		...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...		...
Poetry	...	...	...	...	...	...		...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...		...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	...	2	2

Tabular Analysis of the Hindi and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...		...	
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	
Politics	...	...	...	...	...		...	...
Religion	...	1	...	1	2		2	2
Science (Mathematical and Mechanical)	...	...	...	...	...		...	...
Science (Natural and other)	...		...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	1	2	...	2	2

Tabular Analysis of the Hindi and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...		...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...		...	...	
History	...	...	...	...	...		...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...		...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Sanscrit and Uriya books received in the Bengal Library during the year 1892—TOTAL 4.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	2	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	..	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	2	4	...	4	4

Tabular Analysis of the Arabic, Persian, and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Bengali, English, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 23.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	19	1	...	...	20	20	...	20
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	1	1	2	2	...	2
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	20	1	1	1	23	22	1	23

Tabular Analysis of the English, Hindi, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

SUBJECTS	ORIGINAL WORKS		Re-publications	Translations	TOTAL	Educational	Non-educational	TOTAL
	First edition	New edition						
Arts		...		...	...	...	...	
Biography	...	...	...			...	...	...
Drama	...				...	...		
Fiction	...		...	...			...	
History	...	...	...			...		
Language	1	1	...	...	2	1	1	2
Law	...		...	...	...			...
Medicine			...			...	...	
Miscellaneous	...	...	...	...	...		...	
Philosophy (including Mental and Moral Science)	...	...	...			...		...
Poetry	...	...	...		...	...		...
Politics	...	...	...				...	
Religion	...	...	...			...	...	
Science (Mathematical and Mechanical)	...		...	...		...		
Science (Natural and other)		...	...		...		...	...
Travels and Voyages	...	...					...	
TOTAL	1	1		.	2	1	1	2

FORM I.—*Total books of all kinds received from the different Divisions in Bengal*—1,675.

No	DIVISIONS	ENGLISH		OTHER LANGUAGES	
		Number of books	Number of copies	Number of books	Number of copies
1	Bhagalpur	...		1	2,000
2	Burdwan	9	5,400	54	57,150
3	Chittagong	...	.	5	4,500
4	Dacca	11	11,000	103	107,750
5	Orissa	1	1,000	49	59,000
6	Patna	1	1,000	112	61,585
7	Presidency	14	10,750	86	109,000
8	Rajshahi			8	6,850
9	Town of Calcutta	166	301,055	1,055	1,470,678
		202	330 205	1,473	1,878,513

FORM II.—*Total number of books and copies in English and other languages.*

ENGLISH		OTHER LANGUAGES	
Number of books	Number of copies	Number of books	Number of copies
202	330,205	1,473	1,878,513

FORM III.—*Comprising Uni-linguals only for 1892, being 977 in number.*

No	LANGUAGES	Originals	Re-publications and translations	No	SUBJECTS	Originals	Re-publications and translations
1	Angami Naga		1	1	Art	2	
2	Assamese	10	2	2	Biography	11	
3	Bengali	507	41	3	Drama	33	1
4	English	164	38	4	Fiction	44	2
5	Garo	4	1	5	History (including Geography)	58	2
6	Hindi	62	9	6	Language	205	6
7	Mikir	..	1	7	Law	21	6
8	Mondari		1	8	Medicine	32	10
9	Musalmani Bengali	12		9	Miscellaneous	161	8
10	Naga	1		10	Philosophy	8	6
11	Sanscrit	28	32	11	Poetry	92	10
12	Santali	1		12	Politics	5	.
13	Tibetan	1	2	13	Religion	106	81
14	Urdu	12	2	14	Science (Mathematical)	43	...
15	Uriya	43	2	15	Ditto (Natural and other)	22	
				16	Travels and Voyages	2	...
	TOTAL	845	132		TOTAL	845	132

FORM IV.—*Exhibiting the number of Periodicals published during 1892, amounting in all to 64 Magazines and Periodicals for 1892.*

Monthly.		Bi-Monthly.		Annual.		Half-Yearly.		Quarterly.		Fortnightly.		Weekly.		Bi-Weekly		Uncertain.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
14	41	...	...	...	2	...	...	1	...	...	2	...	1	...	...	2	1

Table of Books received in the Bengal Library during the year 1892—1,675.

1	2	3	4	5	6	7
No.	Subjects.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Art	1	1	...	1	
2	Biography	1	10	...	1	
3	Drama	4	30	...	...	
4	Fiction	3	43	...	...	
5	History (including Geography)	46	13	1	...	
6	Language	40	152	19	91	
7	Law	17	8	4	2	
8	Medicine	26	52	4	22	
9	Miscellaneous	76	287	21	31	
10	Philosophy	7	3	4	13	
11	Poetry	11	85	6	16	
12	Politics	1	...	...	...	
13	Religion	46	269	16	123	
14	Science (Mathematical)	5	38	...	1	
15	Ditto (Natural and other)	5	17	...	...	
16	Travels and Voyages	...	2	...	...	
	TOTAL	289	1,010	75	301	
1	Originals	251	918	43	146	
2	Re-publications { Originals	10	21	32	10	
	Re-publications { Translations	1	...	...	...	
3	Translations	27	41	...	145	
	TOTAL	289	1,010	75	301	
1	Educational	101	256	6	79	
2	Non-educational	188	754	69	222	
	TOTAL	289	1,010	75	301	

Uni-linguals	977
Bi-linguals	275
Periodicals (in number)	423
TOTAL	1,675

NORTH-WESTERN PROVINCES AND OUDH.

From J. D. LATOUCHE, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department, *No. 1484, dated Naini Tal,* the 5th June 1893.

In continuation of my letter No. 931, dated the 25th April 1893, I am directed to forward, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered, under Act XXV of 1867, during the year 1892.

From J C. NESFIELD, Esq, M A., Director of Public Instruction, N.-W. P. and Oudh, to the Secretary to the Government of the N.-W. P. and Oudh, Educational Department, No. 379 G, dated Allahabad, the 3rd May 1893.

I have the honour to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867, during the year 1892.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 61 publications against 60 of the last year and 86 of the year before last. Of these, the most noticeable works are the following:—

"Dr. Rollison's Dilemma" (No. 1—260 of the second quarter),
"Felix Holt, Secundus" (No. 3—514 of the fourth quarter),
"The Maid and the Idol" (No. 1—107 of the first quarter),
"Queer Tales of our Station" No. 1—473 of the third quarter),
"Through the Eye of a Needle" (No. 6—616 of the fourth quarter),
"The Wooing of Webster" (No. 4—515 of the fourth quarter), and
"Yoshiwara Episode" (No. 5—516 of the fourth quarter), are works on fiction

No. 2—479 of the fourth quarter, "The Khirad-Afroz," is a translation from the Urdu original into English.

"The Indian High School Grammar" (No. 21—524 of the fourth quarter), and
"The Indian Middle School Grammar" (No. 20—523 of the same quarter).

No. 24—877 of the fourth quarter, "Barretto's Instructions in regard to Cholera Epidemic," is a medical work.

No. 28—586 of the same quarter, "The Indian Vegetable Garden," is on the cultivation of flowering annuals and gardening; Nos. 10—26, 11—27, 12—28, 13—29 of the first quarter, and No. 34—775 of the fourth quarter, "The Hymns of the Rig Veda, Volume II, Parts III and IV, Volume III, Parts I—IV, Volume IV, Parts I—IV" are an English translation of the Hymns of the Rig Veda, by Mr. R. T. H. Griffith, and still continue to be published in parts.

No. 37—541 of the fourth quarter is "Arithmetic for junior classes," compiled by Bal-krishna Lal. B.A, and revised by B. D. Gordon, Head Master, Government High School, Allahabad.

4. The second statement relates to works in the Urdu language. It shows 295 publications against 301 of last year and 408 of the year before last.

Of these, the following 15 works are the most worthy of notice:—

Nos. 1—134, 1—375 of the first and second quarters, "Sirat-un-Nu'mán, Parts I and II," are the biographies of the Great Imám Abu Hanifa No. 6—595 of the fourth quarter, "Police Nátak," is a drama on the work of police. No. 6—140 of the first quarter, "Fasána-i-Aládin and Laila," is a translation of Reynolds' "Leila, or the Star of Mingrelia."

"Math'-ul-Anwár" (No. 23—744 of the fourth quarter), "Shams-un-Nahár" (No. 4—438 of the third quarter), and "Tafríh-ul-Ahrár" (No. 5—439), are translations of the Persian book entitled Bostán i-Khiyál, Volumes V, IV, and IX, and contain interesting moral and religious stories.

Nos. 9—141 (first quarter) and 22—694 (fourth quarter) from Volumes V and VI of "Tilism-i-Hoshrubá," translated from the original Persian, entitled "Dástán-i-Amír Hamza"

No. 15—496 of the fourth quarter, "Tarjuma i-fasána-i-Weber-Wolf," is the translation of the novel "The Wehr-Wolf," by Mr. G. W. M. Reynolds.

No. 16—146 of the first quarter, "Armaghán-i-Awadh," contains the history of Faizabad, Oudh.

No 50—596 of the fourth quarter is "Civil Law Companion in Urdu."

No 25—330 of the second quarter, "Risála i-Rahan," is a manual on the law of mortgage, Volume I.

No 28—254 of the first quarter, "Sharh-i-Act No. 19, san 1873 'Iswi Kánun-i-Málguzári, Mamálik Maghrabi wa Shimálí," contains notes on Act XIX of 1873, being the North-Western Provinces Revenue Act.

No. 27—411 of the second quarter, "Sharh í-Act-í-Intikál Jaidad," is a commentary on the Transfer of Property Act, namely Act No. 4 of 1882, as amended by Act No. 3 of 1885, by Munshi Rámprasád, Munsif, Partábgarh.

5. The third statement relates to works in the Hindi language. It shows 208 publications against 199 of last year and 213 of the year before last. Of these the following 10 works are deserving of notice :—

No. 1—35 of the first quarter, "Kavi-Bhánubhakt ká Jívan Charitra," Nepálí, is the biography of Bhánubhakt, the poet.

No. 1—609 of the fourth quarter," Sálibáhan, Varishth" in Hindi, is a life of Sálibáhan.

No. 3—455 of the third quarter, "Nyása-sabhá Nátak, Part I," is a drama.

No. 29—887 of the fourth quarter, "Homœopathic Chikitsá-tattva," is a hand-book of homœopathic treatment.

No. 7—390 of the second quarter, "Válmikíya Rámáyana Bháshá Chhand Men," is a Hindi metrical translation of Válmikíya's Rámáyana, published by Bábu Syámlál.

No. 79—597 of the fourth quarter, "Bíjak Srí Kabír Sáhib Trijyásabit, aur Bíjak kí Kunjí," contains poetical pieces of Kabír with the gloss called Trijya.

No. 15—422 of the third quarter, "Chaitanya-chandrodaya, Canto I, Arthát Bháshá Yoga-Vas'ishtha Padya," is a metrical translation of Yoga-Vasishtha.

No. 82—836 of the fourth quarter, "Janána-dípiká," is a treatise on theology, psychology, ethics, and domestic economy.

No. 85—802 of the same quarter, "Sádhakaranjan," is a treatise on Yoga philosophy.

No. 106—690 of the fourth quarter, Mahábhárat Virát Parba in Nepálí, is a translation in Nepálí from the original Sanscrit, by Subba Homanáth Upádhyáya.

There is a decrease in the number of publications on history, language, law, science (mathematical and mechanical), and science (natural and other).

6. The fourth statement relates to works in the Sanscrit language. It shows 57 publications against 43 of last year and 38 of the year before last. The following 11 works are noticeable :—

Nos. 1—800 and 2—801 of the fourth quarter, "Upákhyán Manjari and Upákhán Sangrah," are collections of Sanscrit stories. They are full of wisdom and morality.

No. 19—99 of the first quarter, "Nyáyadarsánam Vaittisáhitam," is a work on Nyáya philosophy.

Nos. 20—803, 21—805 of the fourth quarter, "Naiskarma Siddhirnáma Vedánta-Prakarnam-Chandriká khyayánugatam," are the treatises on Vedánta philosophy by Suresvaráchárya with a commentary called Chandrika, by Jnánottama Misra.

Nos. 18—777, 19—780 of the same quarter, "The Pancha pádika of Padmapáda, Volume II, Parts I and II, Nos. 3 and 5," is also a Sanscrit text work on Vedánta philosophy, edited by Ráma Sástri Bhagvatácharya, Assistant Professor, Sanscrit College, Benares.

No. 20—79 of the first quarter, "Shad-darsánam," contains the six schools of philosophy; the first part, containing the Púrwa Mímánsa of Muni Jaimini, illustrating the practical part (the ritual) of religion and devotion, including also moral and legal obligations. The second part, or Uttara Mímánsa, ascribed to Vyása, is the same as the Vedánta, founded on the Jnánakánda or theological portion of the Vedas, and treating of the spiritual worship of the Supreme Being, by Viprarájendra, and commented on by the same author.

No. 16—691 of the fourth quarter, "Tattvánusandhánmaddvaita-Kaustubhatikopetam," is the Vedánta philosophy, with the commentary of Addvaitakaustubh, by Mahádvánanda Sarasvati Munivarya Chúdamani.

No. 24—98 of the first quarter, "Sri Pitribhaktih Sri Gayásradhapaddhatih," is on the ritual of the Sráddha at Gaya, compiled by Srídatt Upádhyáya and Váchaspati Misra.

No. 29—773 of the fourth quarter, "Siddhánta Síromanih Vásana Bhashya Sahitah," is a treatise on astronomy, by Bháskarácharrya, with his own exposition, the Vásana Bháshya.

The monthly serial of the Benares College, known as "The Pandit," still continues to be published. The Benares Sanscrit series, "A Collection of Sanscrit Works," edited by the pandits of the Benares Sanscrit College, under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continue to be published. Some books of the series are noted above.

The Vizianagram Sanscrit series, "A Collection of Sanscrit Works," edited by an Assist-

Principal, Sanscrit College, Benares, also continues to be published. One book of the series is noted above.

There has been an increase in works on fiction, language, poetry, philosophy and miscellaneous, and a decrease on law and religion.

7. The fifth statement relates to works in the Arabic language. It shows 14 publications against 23 of last year and 38 of the year before last.

The decrease is due to a fall in the number of books on language, medicine, religion, and miscellaneous.

The only book noticeable is—

No. 4—897 of the fourth quarter, "Sunan-uddár Kutni-at-Tálik-ul-Mughni," containing the traditional sayings of Mahomad, which have the force of law.

8 The sixth statement relates to works in the Persian language. It shows 54 publications against 75 of last year and 75 of the year before last.

There is also a fall in the number of works on fiction, language, law, medicine, poetry, philosophy, and religion

The following is the most noticeable book on history :—

No. 1—615 of the fourth quarter, "Bostán-i-Awadh," is a history of the kings of Oudh, by Kunwar Durgá Prasád.

9. The next statements relate to polyglot works A separate table for each bi-lingual and tri-lingual combinations has been prepared. They show 213 publications against 258 of last year and 249 of the year before last.

The noticeable works are four of biography, one of fiction, nine on languages, two on law, one on medicine, two miscellaneous, one poetical, two on politics, two on philosophy, and nine religious. They are—

Nos. 1—143, 2—248 of the first quarter in English and Persian, "The Life and Times of Háfiz of Shíráz" and "The Biographical Memoirs of the Travels of Sayyid Muhammad Kádiri of Bagdád."

No. 1—374 of the second quarter, "Sánihát-i-'Umrí wa Kulliyát-i-Sháirí, Rai Munshi Parmesvarí Sahai," in Urdu and Hindi, contains the personal history and complete poetical works of Rái Munshi Parmesvarí Sahái.

No. 1—896 of the fourth quarter, "Sarguzasht-i-Bu'alísená" in Urdu and Arabic, contains the memoirs of Hakim Bu'alísená.

No 3—626 of the fourth quarter, "The Dasha-Kumára Charita, or the Adventures of Ten Princes of Dandí," is a translation in Hindi and Kumauní from Sanscrit, and is a book of fiction, giving the substance of Dandí's Dasha Kumara Charita, translated by Pandit Jvála Datt Joshí, Vakil, High Court, Allahabad.

Nos. 12—1 of the first quarter, 17—581 and 18—580 of the fourth quarter, "The Ashtádhyáyí of Pánini, Parts I, II, and III," in Sanscrit and English, is an English translation of the sútras of Pánini with notes, translated by Srisa Chandra Vasu, B A., Vakil, High Court, North-Western Provinces.

No. 8—47 of the first quarter, "Sárasvatam Vyákaranam, Bháshátíka Sahitam," in Sanscrit and Hindi, is a work on Sanscrit Grammar, with a Hindi commentary, by Vaidya Rabidatt Sástri.

No. 14—142 of the first quarter, "Farhang-i-Anandráj, Volume I," is a complete dictionary of the Persian, Turkish, and Arabic languages, compiled by Munshi Muhammad Bádsháh, Mir Munshi of Mahárajа Vizianagram.

Nos. 24—486, 25—598 of the fourth quarter, "Káminí Kalpadrum," in Hindí, Sanscrit, and Vaidic, are educational books for women, compiled by Bábú Ban-lál Singh, Vakil, High Court, Lucknow.

No. 12—627 of the fourth quarter, "Strídharma-Sár," in Hindi and Sanscrit, contains useful lessons for the women of India, compiled by Munshí Jiwárám Kapúr Khattrí of Háthras.

No. 5—495 of the same quarter, "Tauki'át-Kisrawayya" in Persian and English, contains the wisdom of Naushirwan "The Just," King of Irán, commonly called Tauki'át-i-Kisrawiyya, transliterated in the Roman character and translated into English with notes and a preface, by William Young, Esq, B.A., Barrister-at-Law.

Nos. 18—239, 5—456 of the first and third quarters, respectively, "Mánava-dharma Sastra, Part I, Nos. 8, 9, 10, and 11," in Sanscrit and Hindi, is an edition of Manu's Code, commentated and annotated by Pandit Vhímsen Sarmá.

No. 6—443 of the third quarter, "Sri Mádhava Hidán Bhásá Tiká Sahit" in Sanscrit and Hindi, is the treatise on pathology, by Mádhava, together with a Hindi commentary, translated from Sanscrit by Pandit Mahesa Datt Sukla.

No. 24—176 of the first quarter, "Náráyaní Sikshá" in Hindí and Sanscrit, is a treatise on household duties, containing ordinances and instructions as given in the Vedas and Sástras.

No. 13—377 of the second quarter, "Risála-i-Aina-i-Dril, Ma' Farhangwa Tasáwir," in Urdu and English, is a manual of drill, together with a vocabulary of technical terms and illustrations.

No. 26—137 of the first quarter, "Sisupala Badha" in Sanscrit and Hindi, is an epic poem by Mágha on the subject of Sisúpála's death by the hand of Krishna.

Nos. 28—195, 37—726 of the first and fourth quarters, "Rája Dharmárka Mandalam," in Hindi, Sanscrit and Vaidic, contains a description of Hindu politics.

No. 33—224 of the first quarter, "Pairáhan-i-Yúsufi" in Persian and Urdu, is a translation of Volumes I, II, III, IV, V, and VI of the Masnawí Ma'nawi, by Mauláná Rúm.

No. 13—418 of the third quarter, "Lokadváyopadesa" in Sanscrit, English, Hindi, and Hill dialects, contains philosophical precepts for this world and the next, translated by Pandit Ganga Datt Upareti, late Deputy Collector, Kumaun.

No. 44—64 of the first quarter, "Mantrártha dipiká" in Vaidic, Sanscrit, explains the meanings of mantras or sacred texts.

No. 70—696 of the fourth quarter, "Matsya Purána Satík," in Sanscrit and Hindi, is the Matsya Purána, with a commentary translated from the original Sanskrit, by Pandit Gokul Chandra and Bastirám.

No. 26—389 of the second quarter, Tasánif-i-Ahmadayya, Volume VII, Part I, in Arabic and Urdu, contains some religious works, together with certain interpretations of the Kurán, Volume V, by Hon'ble Sir Sayyid Ahmad Khán, K.C.S.I., LL.D.

Nos. 64—127 of the first quarter, 27—338, 28—339, 29—376 of the second quarter, 77—859, and 78—861 of the fourth quarter, "Sri Sáma Vedasya Bráhma Bháshyam, Nos. 11, 12, for 1891, 1, 2, 3, and 4 for 1892," in Vaidic, Sanscrit, and Hindi, contains the commentary called Bráhma Bháshya on the Sáma Veda by Pandit Jvála Prasád, Bhargava of Agra.

The decrease is due to a falling off in the number of publications on fiction, poetry, and philosophy.

10. Of the periodicals, the following new ones have been started during the year:—

Nos. 5—240 of the first quarter, "Gulchín," No. 8—857 of the fourth quarter, "Guldasta-i-dáman-i-bahár," Nos. 3—497, 4—519, 5—571, 6—619, and 7—884 of the fourth quarter, "Naghma-i-Andalíb," are monthly periodicals in Urdu on poetry.

Nos. 9—566, 10—567, 11—569, 12—570, and 13—586 of the fourth quarter, "Theosophical Society," are monthly periodicals in Urdu on theosophy and morality, compiled by Pandit Ráma Prasád, M.A.

Nos. 19—831 of the fourth quarter, "Tuhfa-i-Muhammadayya," is a monthly religious periodical in Urdu, Nos. 6—544 of the fourth quarter, "Guldasta-i-fazáil," is a monthly periodical in polyglot (Urdu and Persian) on religious odes.

The following periodicals still continue to be published:—"Tafríh-ul-Ulma" (Urdu), "Nazára" (Urdu), "The Allahabad Review" (in English and Urdu), "Bráhman Samáchar, Muzaffarnagar" (Urdu), "Arya Siddhánt" (in Hindi, Vaidic and Sanscrit), "Parcha-i-dhurma Sabhá, Farukhabad" (in Hindi, Sanscrit, and Vaidic).

11. The number of publications issued by each press in North-Western Provinces and Oudh during the year under review will also appear from the statement annexed herewith. The one work printed in Delhi, and two works printed in Calcutta and three works printed in London, but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 902 publications in all the subjects during the year as against 959 of the last year.

The decline in the number is mainly in publications in Arabic, Persian, and polyglot. The causes of the fall in the number of publications have been noted under their respective subjects.

NAINI TAL: The 5th June 1893.

T. D. LA TOUCHE,
Chief Secretary to Government, N.-W. Provinces and Oudh.

1. English Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications.	Translations	Total	Educational	Non educational	Total
Drama	1	.	..	..	1	1		1
Fiction	7	1	.		8	..	8	8
History	11	2	2	..	15	2	13	15
Language	11	1	3	1	16	4	12	16
Medicine	2	2	..	.	4	3	1	4
Miscellaneous	2	1	..	..	3	..	3	3
Philosophy (including Mental and Moral)	1	1	1		3	...	3	3
Religion	1			5	6	..	6	6
Science (Mathematical and Mechanical)	3	2			5	3	2	5
TOTAL	39	10	6	6	61	13	48	61

2. Urdu Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications.	Translations	Total	Educational	Non educational	Total
Biography	1	1	..	.	2	.	2	2
Drama	16	4	..	...	20	..	20	20
Fiction	18	7	4	8	37	...	37	37
History	6	8	1	2	17	1	16	17
Language	18	8	7	6	39	19	20	39
Law	3	2	.	6	11	...	11	11
Medicine	8	4	.	2	14	...	14	14
Miscellaneous	21	11	3	1	36	2	34	36
Poetry	13	.	7	3	23	...	23	23
Philosophy (including Mental and Moral)	11	.	.	2	13	..	13	13
Religion	47	4	13	2	66	.	66	66
Science (Mathematical and Mechanical)	7	4	1	1	13	7	6	13
Science (Natural and other)	3	..	...	...	3	..	3	3
Voyages and Travels	1	...	.	..	1	..	1	1
TOTAL	173	53	36	33	295	29	266	295

3. Hindi Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications.	Translations	Total	Educational	Non educational	Total
Biography	4	..	...	...	4		4	4
Drama	8	1	...	1	10		10	10
Fiction	3	1	...	2	6	..	6	6
History	6	2	1	1	10	2	8	10
Language	16	6	1	1	24	12	12	24
Medicine	.	1	..	2	3	1	2	3
Miscellaneous	20	5		1	26		26	26
Poetry	47	...	2	3	52		52	52
Philosophy (including Mental and Moral)	9	...	.	2	11	..	11	11
Religion	39	2	1	5	47	.	47	47
Science (Mathematical and Mechanical)	4	2	6	...	12	7	5	12
Science (Natural and other)	1	1	...	...	2	1	1	2
Voyages and Travels	1	..	...	..	1	..	1	1
TOTAL	158	21	11	18	208	23	185	208

4. Sanscrit Language

Subjects	Original Works: First edition	Original Works: New edition	Re-publications.	Translations	Total	Educational	Non educational	Total
Fiction	2	...	..	..	2	2	..	2
Language	23	...	2		25		25	25
Miscellaneous	2	...	1	..	3		3	3
Poetry	2		...	..	2	...	2	2
Politics	1	..	...	...	1	...	1	1
Philosophy (including Mental and Moral)	8	...	1	1	10	.	10	10
Religion	8	..	5	...	13	..	13	13
Science (Mathematical and Mechanical)	..	...	1	...	1	.	1	1
TOTAL	46	...	10	1	57	2	55	57

5. *Arabic Language.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
History	...	...	1	...	1	...	1	1
Language	...	...	1	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	...	...	1	...	1	...	1	1
Religion	5	...	4	1	10	...	10	10
Total	6	...	7	1	14	...	14	14

6. *Persian Language.*

History	2	1	...	...	3	...	3	3
Language	14	8	8	...	30	15	15	30
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	2	...	4	...	4	4
Philosophy (including Mental and Moral)	2	...	11	1	14	...	14	14
Religion	1	...	...	...	1	...	1	1
Total	22	9	22	1	54	15	39	54

1. *English and Urdu Languages.*

Language	8	2	1	...	11	1	10	11
Miscellaneous	12	1	...	...	13	...	13	13
Total	20	3	1	...	24	1	23	24

2. *English and Hindi Languages.*

Language	2	...	...	...	2	...	2	2
Science (Natural and other)	1	...	...	...	1	...	1	1
Total	3	...	...	...	3	...	3	3

3. *English and Sanscrit Languages.*

Language	3	...	...	...	3	...	3	3

4. *English and Nepali Languages.*

Language	2	...	...	...	2	1	1	2

5. *English and Persian Languages.*

Biography	1	...	...	...	1	...	1	1
Language	2	...	...	...	2	...	2	2
Total	3	...	...	...	3	...	3	3

6. *Urdu and Hindi Languages.*

Biography	1	...	...	...	1	...	1	1
Language	3	...	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Total	5	...	...	...	5	...	5	5

7. *Urdu and Arabic Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Biography	1	..	...	1	2	..	2	2
Law	...	...	1	...	1	...	1	1
Medicine	...	...	1	...	1		1	1
Miscellaneous	1	...	3	...	4	...	4	4
Philosophy (including Mental and Moral)	1	..	...	.	1	...	1	1
Religion	22	6	10	9	47		47	47
Voyages and Travels	1		...	...	1	...	1	1
Total	26	6	15	10	57	...	57	57

8. *Urdu and Persian Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	3	2	1	5	11	5	6	11
Poetry	1		..		1	...	1	1
Philosophy (including Mental and Moral)	2		..	1	3	...	3	3
Religion	3	1	..	1	5	...	5	5
Total	9	3	1	7	20	5	15	20

9. *Hindi and Sanscrit Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Biography	1	1	...	...	2	...	2	2
Language	5	1	.	...	6	.	6	6
Law	2	1	...	..	3	..	3	3
Medicine	2	.	...	1	3		3	3
Miscellaneous	4	...	1	1	6	1	5	6
Poetry	...	.	.	1	1	.	1	1
Philosophy (including Mental and Moral)	1	2	..	2	5	.	5	5
Religion	8	1	...	3	12	..	12	12
Total	23	6	1	8	38	1	37	38

10 *Vaidic and Hindi Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Philosophy	1		.		1	..	1	1

11. *Hindi and Nepali Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Philosophy (including Mental and Moral)	1	...	.		1	.	1	1

12. *Hindi and Kumauni Languages*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Fiction	...	.	.	1	1		1	1

13. *Vaidic and Sanscrit Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion	.	...	2	1	3		3	3

14 *Sanscrit and Bengali Languages*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
History	.		...	1	1		1	1
Religion	1	...	...	..	1	.	1	1
Total	1	...	...	1	2	.	2	2

15 *Sanscrit and Nepali Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Philosophy (including Mental and Moral)	..	..	.	1	1	...	1	1
Religion		...	...	1	1	.	1	1
Total	..	...	...	2		.	2	2

16. *Arabic and Persian Languages.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	3	...	2	...	5	...	5	5
Total	5	...	2	...	7	...	7	7

17. *English, Urdu, and Hindi Languages.*

Language	3	...	...	...	3	1	2	3
Miscellaneous	2	...	...	...	2	1	1	2
Total	5	...	...	...	5	2	3	5

18. *English, Sanscrit, and Persian Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

19. *Urdu, Persian, and Arabic Languages.*

Language	...	...	1	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	.	.	1	1	...	1	1
Total	1	...	1	1	3	1	2	3

20. *Urdu, Persian and Sanscrit Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

21. *Urdu, Sanscrit, and Vaidic Languages.*

Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1

22. *Arabic, Persian, and Hindi Languages.*

Language	1	...	1	..	2	...	2	2

23. *Hindi, Sanscrit, and Vaidic Languages.*

Language	1	...	...	...	1	1	...	1
Politics	2	...	...	...	2	...	2	2
Religion	20	1	...	...	21	...	21	21
Total	23	1	...	...	24	1	23	24

24. *Persian, Arabic, and Turkish Languages.*

Language	1	...	...	...	1	...	1	1

25. *Urdu, Arabic, Persian, and Turkish Languages.*

Language	1	...	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
Total	1	1	...	...	2	...	2	2

26 *English, Hindi, Sanskrit, and hill Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total.	Educational	Non-educational	Total.
Philosophy (including Mental and Moral)	...	...	..	1	1	..	1	1

27 *English, Urdu, Hindi, Sanscrit, and Persian Languages.*

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total.	Educational	Non-educational	Total.
Miscellaneous	1	. .	...		1	...	1	1

Table showing the total number of works published in each place and in each press during the year 1892.

Place of Publication	Name of the Press	Total number of works published in the Press	Total number of works printed in each place
Lucknow	Munshi Nawal Kishore	55	
	Námí	50	
	Munshi Ganga Prasad Verma and Brothers	24	
	Munshi Guláb Sinh's	21	
	Dilpizir	13	
	Gulshan-i-Faiz	12	
	Anwár-i-Muhammadí	11	
	Roshan Lal's	9	
	Dabdaba-i-Ahmadí	5	
	Methodist Publishing House	2	
	Awadh	2	
	Islámia	2	
	Mustafái	2	
	Shaukat-i-Jafárí	2	
	Royal Printing	1	
	Rozána Akhbar	1	
	Munshi Muhammad Fakhr-ud-din	1	
	Nazm-i-Akhtar	1	
	London Printing	1	
	Aryan	1	216
Benares	Bhárat Jivan	56	
	Medical Hall	36	
	Amar	22	
	Rájrájesvarí	16	
	Sayyid-ul-Matábi	12	
	Gauría	12	
	Light	5	
	Timir Násak	4	
	Hari Prakás	4	
	Printing	3	
	Abhinav-granthá-dar's	2	
	Gorkhá	2	
	Zuhúr-i-Muhammadi	1	
	Sakhi-binúyak	1	
	Hari-Hara	1	
	Jalálí	1	
	Hari-prakás	1	
	Prabhákar	1	
	Nazáir	1	181
Allahabad	Sarasvatí	35	
	Indian	27	
	Anwár-i-Amadí	18	
	Nazáir Kanún-i-Hind	11	
	Dhármik	9	
	Queen's	9	
	Namwar	8	
	Imperial Printing	7	
	Trade Circular	5	
	Exchange	3	
	Church Mission Congregational	2	
	Vidyá-dharma-Vardhak	1	
	Zubdat un-Nazáir	1	
	Núr-ul-absár	1	
	Morning Post	1	
	Pioneer	1	
	Najm-us-sakib	1	140
	Carried over	...	537

Table showing the total number of works published in each Place and in each Press during the year 1892—continued.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
	Brought forward	...	537
Agra	Vidyá-Vilás	13	
	Rámdás, Chattree & Co.	11	
	Mufid-i-Amm	11	
	Iláhí	8	
	Satya-prakás	8	
	Akhbarí	7	
	Moon	7	
	Ornamental Job	5	
	Amír-ul-matábí'	5	
	Dabdabá-i-haidarí	3	
	Rashíd	3	
	Bambay-prakás	2	
	Niyázmand	2	
	Mumtázia	2	
	Anwarí	2	
	Advertiser	2	
	Husainí	1	
	Medical	1	
	Nairang	1	
	Agra Akhbár	1	
	Mambá-i-faiz	1	
	Gulshan-i-'Ilm	1	97
Cawnpore	Munshi Nawal Kishore	38	
	Ahmadí	20	
	Mahábír Prasad	9	
	Shula-i-túr	7	
	Nizámí	5	
	Law	3	
	Commercial Union	1	
	Christ Church Mission	1	
	Muhammadí	1	85
Muttra	Muttra	19	
	Gurjar	10	
	Syám Kásí	10	
	Vidyo-daya	1	40
Meerut	Vidyá-darpan	15	
	Shankat-ul-matabí Shahna-i-Hind	6	
	Mahbúb	6	
	Chaman-i-Hind	3	
	Dár-ul-Ulúm	1	
	Fakr-ul-Matábi'	1	
	Medical Hall	1	33
Farukhabad and Fatehgarh	Munshi Chintámaní's	12	
	Ditto	9	
	Bhárat-bhúshan	3	
	Nazáir Kánún-i-Hind	2	26
Moradabad	Vidyá-bhúshan	9	
	Gúlzár-i-Ahmadí	4	
	Dharma-Vijay	1	
	Sitára-i-Hind	1	
	Nayyir-i-ázam	1	16
Bulandshahr	Varná-prakás	11	11
Fatehpur	Lámi-un-Núr	10	10
Sháhjahánpur	Arya-darpan	8	8
Bijnor	Mihr-i-Nímroz	3	
	Karím-ul-Matábi'	2	5
	Carried over	...	868